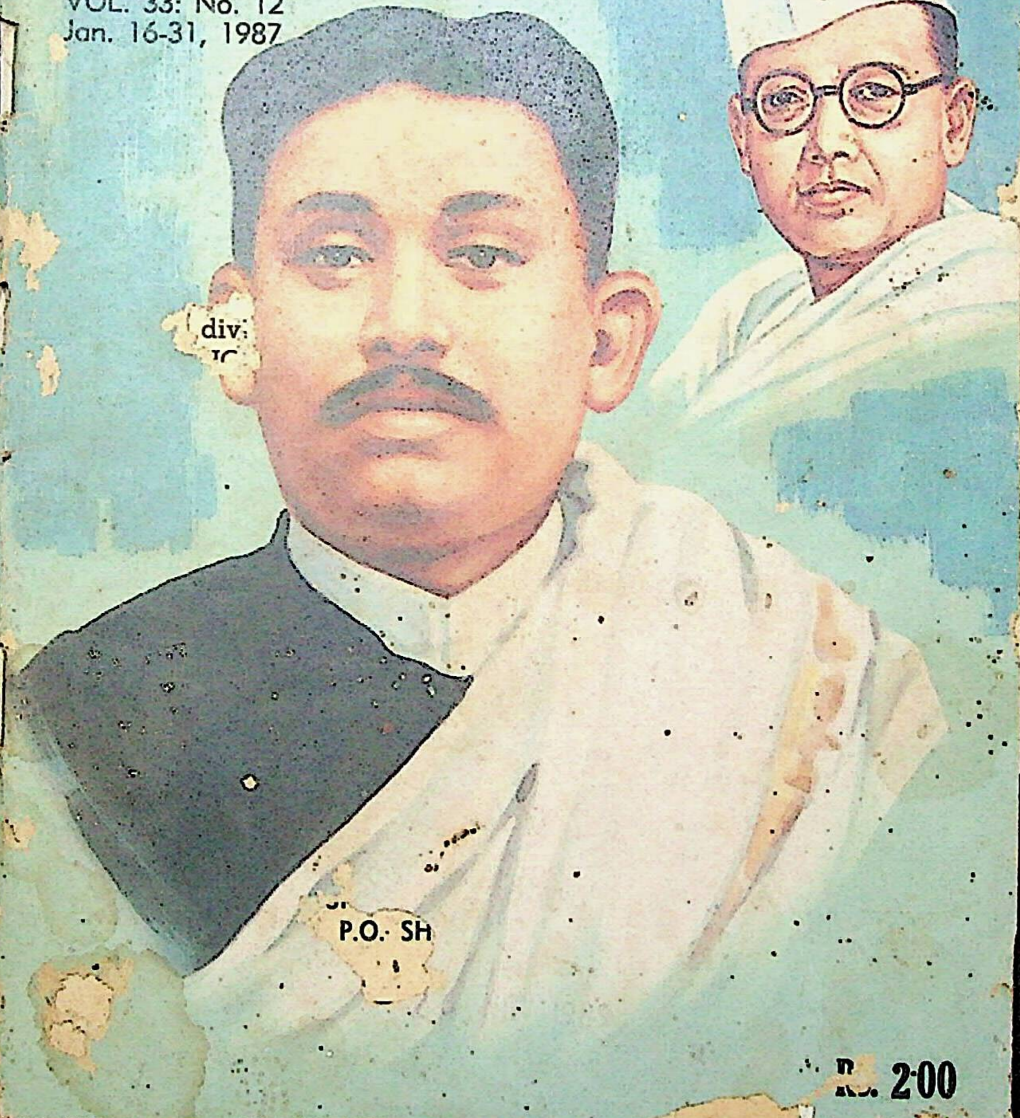
BHAVAN'S
JOURNAL

VOL. 33: No. 12
Jan. 16-31, 1987

RASH BEHARI BOS

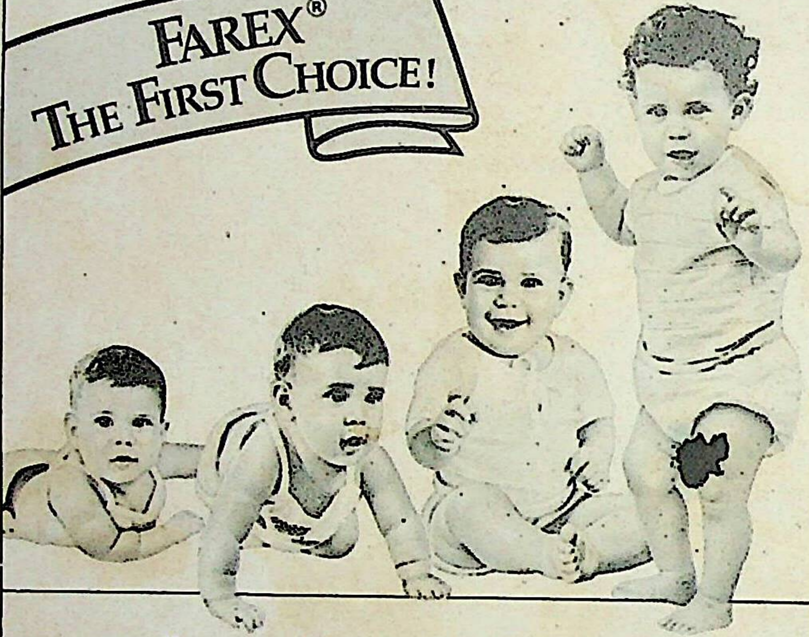
SPECIAL NUMB R



div
P.O. SH

Rs. 2·00

FAREX®
THE FIRST CHOICE!



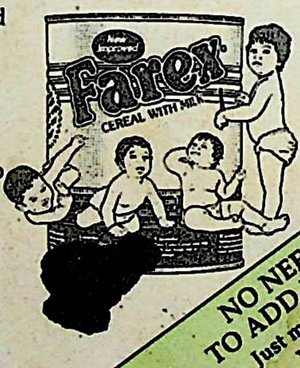
Because New Improved FAREX® has the right combination of vital ingredients to help Baby take his first step to solids.

Farex has the correct mix of Proteins and Fats for Baby's growth and tender digestion.

It also has enough Iron to meet Baby's needs to keep his blood healthy.

To help Baby's development of bones and teeth, Farex has the ideal Calcium to Phosphorus ratio.

All this plus the fact that New Farex is easier to mix... and tastier too.



NO NEED TO ADD MILK!
Just mix with water and feed

NEW IMPROVED **FAREX®**

CLARION/B/GX/13/173

BOOKS RELEASED DURING 1986

Swami Sivananda

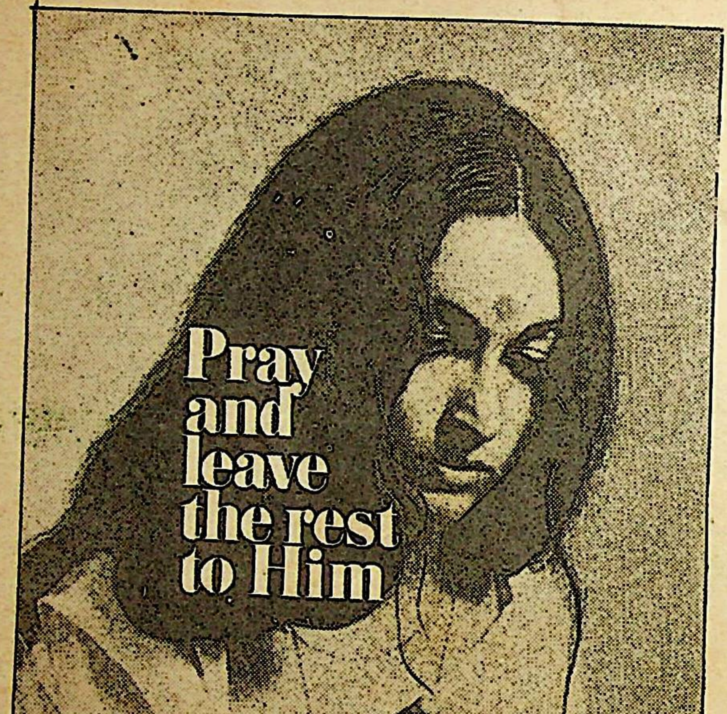
KUNDALINI YOGA — This book explains in simple style the theory and practice of Kundalini Yoga	Rs. 30/-
SELF-KNOWLEDGE — Collection of lessons given to struggling aspirants	Rs. 30/-
SPIRITUAL EXPERIENCES — A detailed record and explanations of the vast field of mystic experiences	Rs. 25/-
VOICE OF HIMALAYAS — Sparks of divine wisdom from Gurudev Swami Sivananda's torch of divine light	Rs. 25/-
HOW TO CULTIVATE VIRTUES AND ERADICATE VICES — An exhaustive list of Virtues and Vices explained	Rs. 30/-
HOME REMEDIES — Treating of a wide range of simple household remedies for all types of complaints	Rs. 35/-
ANANDA GITA — Essence of Yoga Sadhana given in a most practical manner	Rs. 10/-

And more than 50 titles on subjects like METAPHYSICS, PSYCHOLOGY, YOGA, EDUCATION, RELIGION, HEALTH, etc.

All orders to be accompanied by 50% advance. Packing/postage extra. Catalogue available FREE

THE DIVINE LIFE SOCIETY

SIVANANDA PUBLICATION LEAGUE
P.O. SHIVANANDANAGAR-2491
RISHIKESH. U.P.


Pray
and
leave
the rest
to Him
ARAVINDA
Sugandha Shringar
AGARBATHI
APW

**ARAVINDA
PARIMALA WORKS**
MYSORE 570 004
TOPMOST EXPORT AWARD WINNER

To
and tee
Phosphor
All this plus th
easier to mix... a

NEW IMPROVED FA

CLARION/B/GX/13/173

अमृतं तु विद्या

BHARATIYA VIDYA BHAVAN

A Charitable Public Trust solely devoted to the promotion of education, art and culture, founded in 1938 by Kulapati K. M. Munshi. **President:** Shri Girdharilal Mehta. **Vice-Presidents:** C. Subramaniam and Shri Pravinchandra V. Gandhi.

Constituent Institutions:

1. Mumbadevi Sanskrit Mahavidyalaya. 2. Shastriya Sanskrit Pariksha Vibhag. 3. Saral Sanskrit Pariksha Vibhag. 4. Gita Vidyalaya. 5. Mungalal Goenka Institute of Post-graduate Studies & Research. 6. Munshi Saraswati Mandir (Library). 7. Vallabhji Ramji Balpustakalaya. 8. Bharatiya Sangit Shikshapith. 9. Bharatiya Nartan Shikshapith. 10. Bharatiya Itihas Vibhag. 11. Prakashan Mandir: Book University, Munshi Sahitya, Bharatiya Vidya (Indological Quarterly), Bhavan's Journal (English Fortnightly), Samarpan (Gujarati Fortnightly), Samvid (Sanskrit Quarterly). 12. Ancient Insights and Modern Discoveries Project. 13. Upanishadic Project. 14. Rajaji Centenary Committee. 15. M. M. College of Arts & N. M. Institute of Science, Andheri. 16. Vallabhram Mehta Public School (New Delhi). 17. Hazarimal Somani College of Arts & Science, Chowpatty. 18. Sardar Patel College of Engineering, Andheri. 19. Ranchhodlal Achratlal College of Science, Ahmedabad. 20. Ranchhodlal Achratlal College of Arts & Commerce, Ahmedabad. 21. Jasodaben College of Commerce, Dakor. 22. College of Arts & Science, Dakor. 23. Swami Narayan Polytechnic, Dakor. 24. Smt. Amritlal Kalidas Doshi College for Women, Jamnagar. 25. V. S. Mehta College of Science, Bharwari. 26. Rajendra Prasad Institute of Communication & Management (Units: Pranlal Devkaran Nanjee College of Communication & Management, Bombay, Sardar Patel College of Mass Communication, New Delhi, Harilal Bhagwati College of Mass Communication, Ahmedabad & Bangalore, Somani College of Mass Communication, Ernakulam; Colleges of Mass Communication at Baroda, Chandigarh, Guntur, Hyderabad, Mangalore and Trichur) 27. Jawaharlal Nehru Academy of Languages, New Delhi. 28. A. H. Wadia High School, Andheri. 29. Vallabhram Mehta Public School (Vidyashram), Baroda and Bharwari. 30. Bhavan's Vidya Mandir, Elamakkara, Ernakulam. 31. Bhavan's School at Cochin Shipyard, Cochin. 32. Vallabhram Mehta Public School (Vidyashram), Bharwari near Allahabad. 33. Bhavan's Public School at BHEL, Ramachandrapuram, Hyderabad. 34. Associated Bodies: Sanskrit Vishva Parishad; Bharatiya Stree Seva Sangh; Astrological Society, Bombay. 35. Culture Course Readers.

Kendras and Offices:

Ahmedabad, Bangalore, Baroda, Bhopal, Bhubaneswar, Calcutta, Chandigarh, Coimbatore, Dakor, Delhi, Ernakulam, Guntur, Hyderabad, Jammu, Jamnagar, Kakinada, Kanpur, Madras, Madurai, Mangalore, Mukundgarh, Nagpur, Shillong, Srinagar, Trichur, Visakhapatnam, London (U.K.)

BHARATIYA VIDYA BHAVAN
K. M. Munshi Marg, Chowpatty, Bombay 400007

BHAVAN'S JOURNAL

Vol.: 33 No.: 12 January 16-31, 1987

CONTENTS

- **Prayer** 5
- **Harold Macmillan — In Memoriam**
  — S. Ramakrishnan 6
- **Our Homage to Sri-la-Sri**
  — Pandrimalai Swamigal 9
- **A Letter from the Editor** 10
- **Uddava Gita-8**
  — Prof. N. Kasturi 13
- **Principles of Vedanta**
  — Swami Vivekananda
- **Mukundamala**
  — Kulasekhara Alwar
  (English translation
  by Dr. Raja Ramanna
- **What Makes for N**
  — Kulapati K.M.
- **Sunderlal Bahugu**
- **P.D. Tandon Int**
  — Sunderlal Bah
- **Here & There**
  — V.S.R.K.

COVER STORY

- **Rash Behari Bose**
  — A.M. Nair
- **Freedom Through Revolutio**
  A Gallery of Indian Patriots
- **Towards Advaita — A Pilgrim.**
  in the Philippines — 5
- **Notes & News**

OUR COV

RASH BEHARI
& NETAJI SUBHAS C

Artist: N.A. P

वन्ता
तस्क ...ributed
. downs of
तार ...le of Prime
...924 when he
...रिनि 1957 when he
...ivoke ... "first among
D OF ...eriod of 'boom',
of ...,' to 'depression'
o th ...cabinet ministers.
es, ... representatives of
of ...stinguished author
...e ...st Masters' are an
...his times and a
...ce. More than
...ter humility to
of things. He
...ned in the

...utes this Vishva

Blossom
INCENSE STICKS
Sankranthi
JOSS STICKS
9 STICKS
DOLPHIN
SANKRANTHI CO.,
P.B. No. 6679,
BANGALORE-560 002 INDIA

Prayer – the start to a beautiful day – blessed with the aromas of nature.

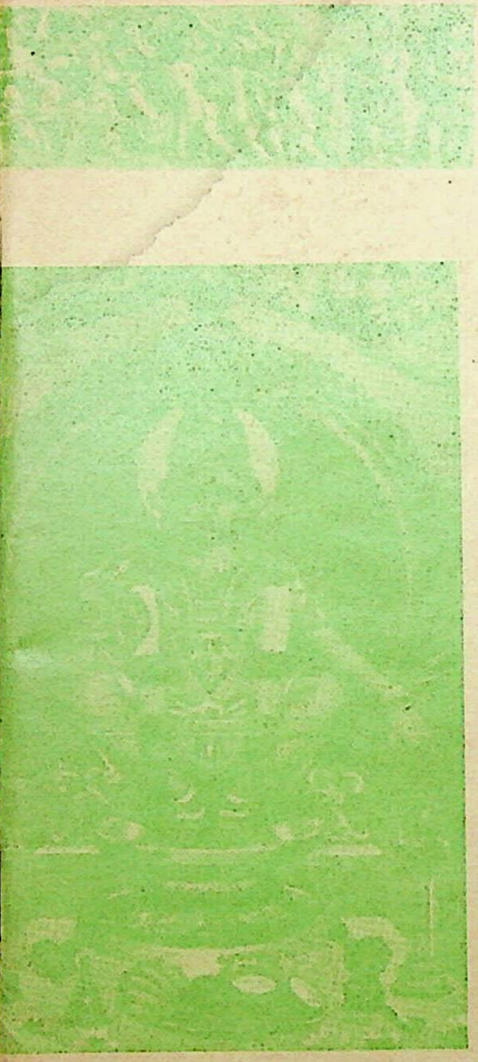
SANKRANTHI AGARBATHI CO.,
P.B. No. 6679.
BANGALORE-560 002 INDIA.

To
and teet
Phosphor
All this plus th
easier to mix... a

NEW IMPROVED FA

CLARION/B/GX/13/173

BHAVAN'S
JOURNAL



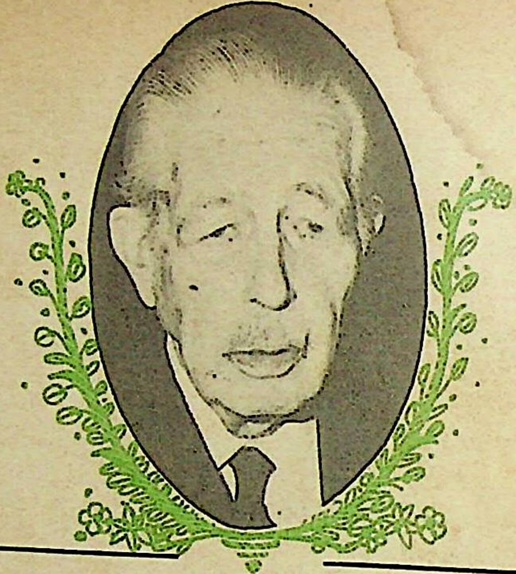
आ नो भद्राः क्रतवो यन्तु विश्वतः

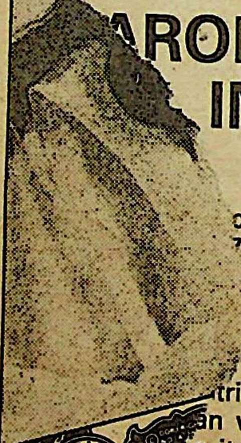
A no bhadrāḥ kratavo yantu viśvataḥ
Let noble thoughts come to us from every side
Rigveda 1-89-i

PRAYER

अखिल भुवनदीपं भक्तचिन्ता
सुरगणपतिसेव्यं तत्वaributed
. downs of
हरिहरसुतमीशं तारle of Prime
.924 when he
शबरिगिरिनि 1957 when.he
I invoke "first among
LORD OF eriod of 'boom',
light of ,' to 'depression'
unto th cabinet ministers.
votees, representatives of
king of stinguished author
ultimate st Masters' are an
Art', son his times and a
embodimen ce. More than
Emancipator ter humility to
Sabari Hill. of things. He
ned in the

utes this Vishva





AROLD MACMILLAN
IN MEMORIAM

S. RAMAKRISHNAN

cmillan, who was Prime Minister of Bri-
7 to 1963, held that high office for a
an any other Prime Minister during a
years since Asquith.

an's death on December 29, 1986, the
a great statesman and the Bhavan, an
triarch.

an was a Patron of the Bhavan's London
en it was started in 1972. He was conferred
ary Membership of the Bhavan at a memor-
ion held in Bombay on February 26, 1976,
er by his contemporary, Justice M.
and attended, among others, by Macmil-
nd, Justice M.C. Chagla.

To
and te
Phosphor
All this plus th
easier to mix... a
NEW IMPROVED FA
CLARION/B/GX/13/173

Macmillan, though a Conservative by political conviction, was a Liberal in outlook. He believed ardently, like Abraham Lincoln, in charity. Explaining his conception of charity, Macmillan said in his speech at the Bhavan's function: "In my capacity as the Chancellor of the Oxford University, I have had occasion to deal with young men. They have hope; many of them have faith. But sometimes, I wonder whether as individuals, groups or nations, what we need most is not charity. This helps in appreciating the other man's point of view, his aspirations and beliefs. If life is to be made possible at all, I think along with charity, nations and individuals should also develop a sense of humour".

It is this belief in charity that made Macmillan take a series of steps to bring about the first partial Nuclear Test Ban Treaty in 1963.

Macmillan's stress on humour may be attributed to what he himself chose to call 'the ups and downs of life'. His climb to the top the greasy pole of Prime Ministership took a long time — from 1924 when he was first elected MP from Stockton to 1957 when he became Prime Minister. Even as the "first among equals", Macmillan passed from a period of 'boom', when he was described as 'Supermac,' to 'depression' when he had to dismiss six of his cabinet ministers.

Macmillan was one of the true representatives of the British democratic tradition, a distinguished author whose 6-Volume 'Memoirs' and 'Past Masters' are an authentic record of the history of his times and a statesman who worked for world peace. More than anything else, as a man, he had the utter humility to proclaim his 'smallness' in God's scheme of things. He had a sage-like serenity which he maintained in the rough-and-tumble of political life.

The Bhavan dips its flag and salutes this Vishva Manava — Citizen of the World.

May his soul rest in peace!

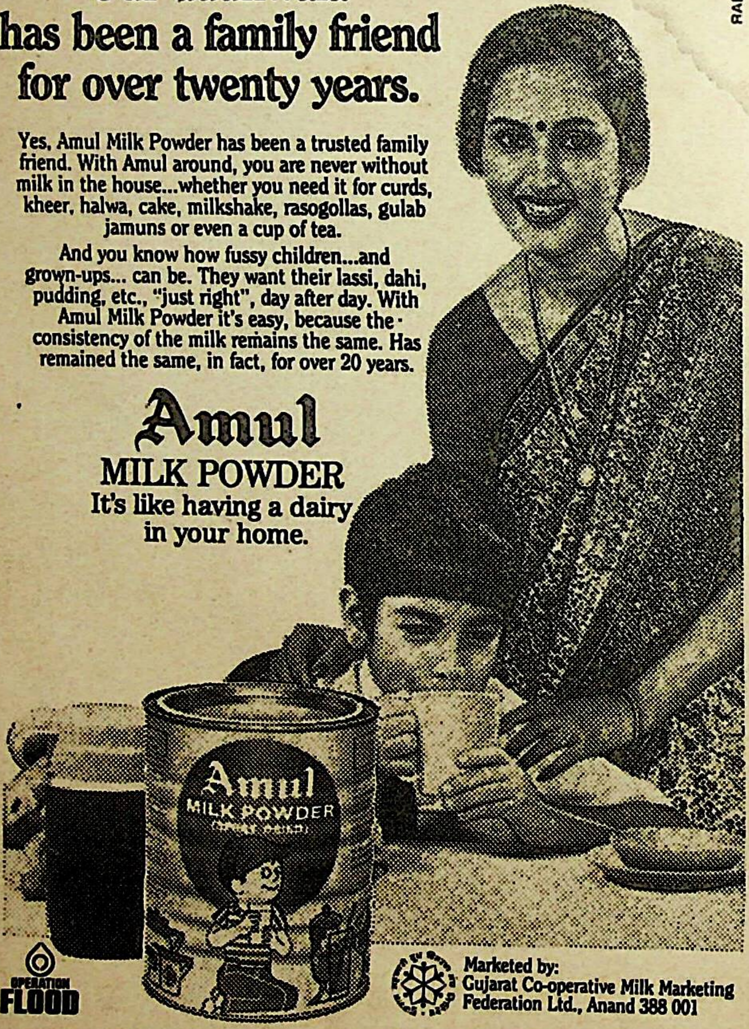
Our house never runs short of milk...

Our dudhwala has been a family friend for over twenty years.

Yes, Amul Milk Powder has been a trusted family friend. With Amul around, you are never without milk in the house...whether you need it for curds, kheer, halwa, cake, milkshake, rasogollas, gulab jamuns or even a cup of tea.

And you know how fussy children...and grown-ups... can be. They want their lassi, dahi, pudding, etc., "just right", day after day. With Amul Milk Powder it's easy, because the consistency of the milk remains the same. Has remained the same, in fact, for over 20 years.

Amul
MILK POWDER
It's like having a dairy in your home.

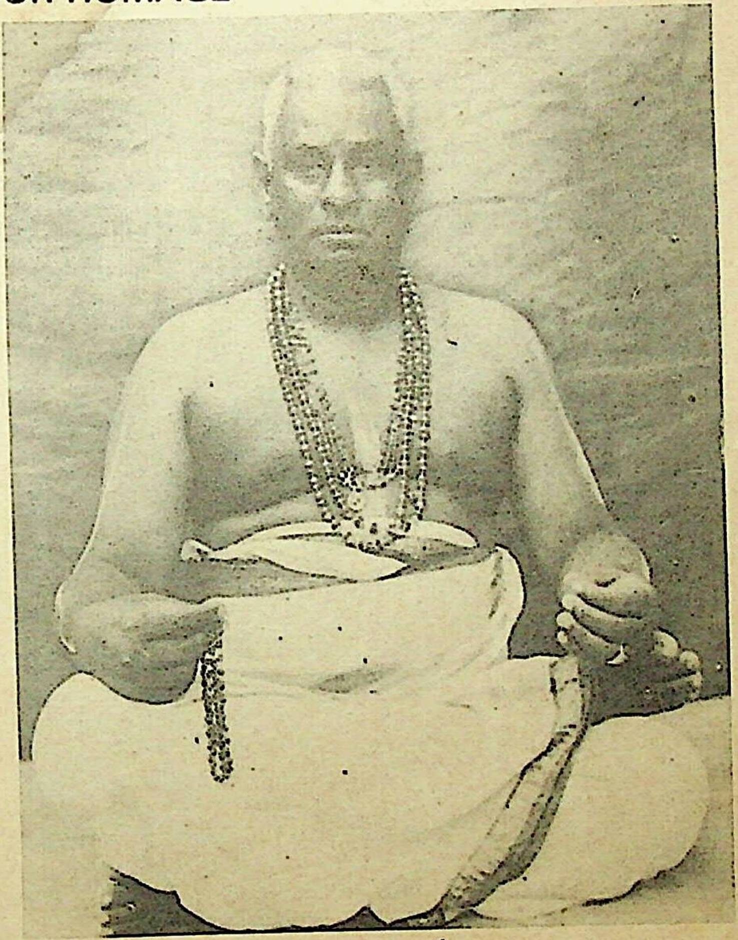


OPERATION FLOOD

Marketed by:
Gujarat Co-operative Milk Marketing
Federation Ltd., Anand 388 001

RADEUS/AMP/1-86

OUR HOMAGE



Pandrimalai Swamigal

Sri-La-Sri Pandrimalai Swamigal whose articles have appeared in the 'Bhavan's Journal' from time to time, gave up his body at his Nungambakkam Ashram in Madras on Thursday, December 11, 1986.

A LETTER FROM THE EDITOR

Bombay, January 1, 1987

Dear Reader,

*The **Bhavan's Journal** has been coming out, fortnight after fortnight, without a break for the last 33 years, as the voice of the Bharatiya Vidya Bhavan, as the authentic voice of Indian Culture.*

Maybe, you are one of its readers right from the beginning and are having bound volumes of all the issues, or you might have got the habit of reading it from your father or a venerable elder in the family, or you might have acquired the taste all by yourself by occasionally buying copies from the news stall and eventually including it in your essential wholesome reading menu.

*The type of letters we get from our readers is an index, a reliable one, of the esteem in which **Bhavan's Journal** is held by a large cross section of people, young and old, in India and abroad.*

We are grateful to you, dear reader, for your sustained encouragement and support.

May we now share with you a fact which we have long held back from you?

*For almost a year now, we have been keeping at bay our costing man who has been pressing us to raise the price of the **Bhavan's Journal**. The first set of figures worked out by him suggested such a sharp price-rise that we did not want to be convinced about its correctness. We counselled moderation. Eventually, he convinced us all right what with his "break-even charts" and all the details of "inputs" under various "heads."*

*The production cost of the **Bhavan's Journal** issue of October 1986 was exactly 62 per cent more than the cost of **Bhavan's Journal** issue of October 1984. Add to this, the extra 20 paise per copy we will have to pay as additional postage from January 1987. (Revised rate 35 paise).*

Indeed, we certainly do not want to pass on all the burden of the rise in costs to our readers but would certain-

ly like to appeal to them to share a bit of the burden. We have, therefore, made the painful decision to raise the Annual Subscription of the Bhavan's Journal to Rs. 72 and the price of single copy to Rs. 3.00 and that of the Special Issues to rs. 10.00 from February 1, 1987. But, in spite of this, we have sought to protect the interests of the Annual Subscribers in a big way — they have to pay only Rs. 72/- instead of Rs. 92/-.

May we appeal to you, dear reader, to bear an extra expenditure of seven paise per day so that you can continue your patronage of the ***Bhavan's Journal****?"*

We shall certainly respond to your renewal of faith in us by a qualitative improvement in the contents of the Journal and by inviting increasing reader participation.

Yours sincerely,

Editor

BHAVAN'S JOURNAL

Revised subscription rates from February 1, 1987

Single Copy	**...**	**Rs. 3.00**
Inland Rates(By Ordinary Post)	**One Year**	**Rs. 72.00**
	Two Years	**Rs. 140.00**
	Three Years	**Rs. 210.00**
FOREIGN SEA MAIL RATES		
Pakistan, Sri Lanka, Afghanistan, Burma	**One Year**	**Rs. 140.00**
All Other Countries	**One Year**	**Rs. 230.00**
FOREIGN AIRMAIL RATES		
Pakistan, Sri Lanka, Afghanistan, Burma	**One Year**	**Rs. 200.00**
All Other Countries	**One Year**	**Rs. 410.00**

Please add Rs. 6/- towards Bank Charges for cheques drawn outside Bombay.

Oh Father
Who, like a mother,
fondly feed your devôtees!
Without a darsan of Your feet.
alas, like a pig
that wallows about eating filth,
I had taken my food,
Oh my virtuous Light
with beautiful matted locks at the rear of Your head!
Oh Lord of the five elements!
That very day, at Otri where You abide,
punishment was inflicted by You
on my body.

—"PATHWAY TO GOD'
Trod By Saint Ramalingar.
—G. Vanmikanathan

With the Best Compliments from :

SAKTHI SUGARS LTD.

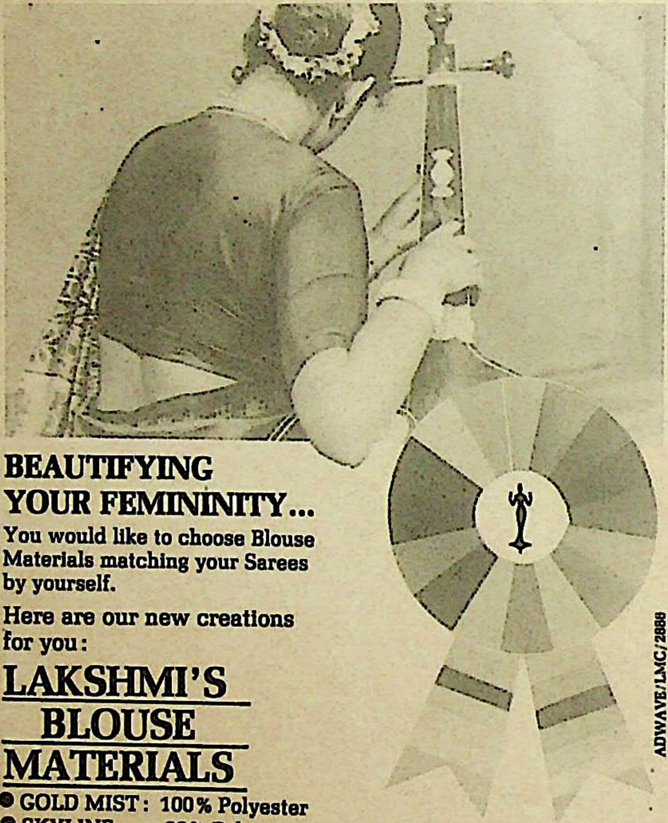
Head Office
180, Race Course Road,
Coimbatore-641 018.

Regd. Office & Factory
Sakthinagar-638 315,
Periyar District.

Uddhava Gita-8

Prof. N. Kasturi

Uddhava! Man has to be ever active, sincerely carrying out the duties and discharging the responsibilities laid down for his age, status, and profession. Such activity is essential to cleanse the mind; the act must be clean, prompted by no mean desire, done through moral means, and finished to the best of one's talent and skill, as if it is an offering to God. God is the prompter, God is the promoter, the power. God is the provider of the fruit thereof. Look at the struggling, sweating persons exhausted by efforts to accumulate wealth and fame! See how



BEAUTIFYING YOUR FEMININITY...

You would like to choose Blouse Materials matching your Sarees by yourself.

Here are our new creations for you:

LAKSHMI'S BLOUSE MATERIALS

- **GOLD MIST:** 100% Polyester
- **SKYLINE:** 80% Polyester — 20% Cotton
- **PRIYA:** $2/120^s$ H.T. — 2 × 2 Cotton

For beauty, grace, softness & wearing comfort.

Available at Lakshmi Mills Showrooms and Lakshmi Mills Dealers.

LAKSHMI
MILLS
COMPANY LIMITED
Coimbatore

ADWAVE/LMC/2888

they are afflicted by greed and grief, by vanity and venality. (10-2)

Consider what happens when you are asleep; you are immersed alone in your sleep. But, what an array of events, what a kaleidoscopic world, appears before you, arousing fear and joy, love and hate! Wake up, and, they are no more. They have no validity in your waking stage. The fancies that flit across the mind when it is busy with reverie are as short-lived as these. So too, when you are sunk in the 'sleep' of ignorance, you experience only ephemeral impressions and contacts. They are no longer there when the light of wisdom dawns.

Nevertheless, Uddhava, one has to be engaged in activity, so that the mind can reflect Truth clearly, without distortion. Direct your energies and skills toward processes which help you to disentangle yourself from the world and to avoid migrating from one body into another until release is gained at last. Do not get caught in the consequences that your acts generate; your best course would be to desist from calculating the benefits of the acts, and to dedicate the benefits, if any accrue, to God, who is in truth, the designer, director and beneficiary. In the final analysis, you are I, I am you and so, the doer, deed and done are all one.

You must adhere to all the rules comprised under the name, Yama: Continence, Compassion, Tolerance, Charity, Truthfulness, Modesty, Non-violence, Non-stealing, and Sweetness of Speech, always, under all circumstances. The observance of the rules of Niyama is not so obligatory, but, yet, you have to take care you do not transgress them. They are Study, Fasting, Vows and Vigils, Bathing, Silence, Austerities, Worship of Fire etc.

The Preceptor

You have also to adore the Preceptor who has realised Me and who is therefore as reverend as I myself, He has unruffled consciousness, and full Illumination. As a pupil, you should be equipped with many excellences. You should be free from egotism, envy, greed, hate, discontent and disgust; you must be intelligent and eager to know the Reality. Know that God shines in every one equally. Love all, seek the good of all. Do not exaggerate the joy you derive from some and give them undue importance and care. The wife, the children, the house, the fields, kith and kin, riches—all these can give you only as much joy as you deserve according to destiny; nor can you add or subtract from the joy that they deserve to have from you. (10-7)

The truth that has to be learnt from the preceptor is this: the Atma (Soul) is distinct from the gross body, composed of the five elements and the subtle body, consisting of the senses, intelligence, vital airs, and mind. The Atma cognises the material and the subtle bodies; so, it is the Seer. The two are both seen. The Atma is the light, the two bodies are illumined by the Light. The Atma is the Fire; the bodies are the Fuel. This Truth has to be ruminated on, by the aspirant. Fire is latent in the fuel; it emanates from it; it envelops it; it burns it entirely; it disappears when the fuel is reduced to ashes. It appears to be quality inseparable from the fuel. The soul shares, in the estimation of the ignorant, the qualities and fortunes of the body! When the transience of the world and the permanence of the Atma are known, ignorance vanishes and man has peace.

The soul is unaffected by the objective world; it is the noumenon, the witness. The feeling that the gross body or even the subtle body is 'I' is a figment of the imagination. When the Truth is known, this identification vanishes, and with it, all the exultation and distress that the world raised in the heart. To reach this unruffled calm or Bliss, you have to receive the revelation from the Preceptor and ruminate on it to make it your own genuine experience. Fire is produced by churning a piece of hardwood with a rod of the same hardwood. The preceptor is the rod and the lower piece of wood is the pupil. Revelation and rumination are the process of churning, and the 'fire' of knowledge is the result.

Knowledge of the all-pervasive all-inclusive Atman destroys the falsehoods accepted by the mind as true. They are so accepted, because of the play of attributes or Gunas. It is by their attributes that things are cognised, desired, avoided, perceived, analysed, feared, fondled, rejected, enjoyed and described. When the One willed, 'I am the One; let Me become Many", that Will or Maya manifested three Attributes—the dull, the active and the equable. They interacted in myriad proportions and the Universe resulted. Guna means a 'rope', because, the Guna or attribute binds man to the objects or beings that possess them. When Maya is seen through and the One behind the Will is experienced, as identical with the Witness that you really are, you are the 'I' and there is no more Knower, knowledge, known, or Will, Willer and Willed. (10-13)

* * *

*Every one chooses * Every one uses*

Chentex

Handloom Fabrics the World over

- **Fine quality**
- **Fast designs**
- **Fast colours**
- **Fair price**

***Manufacturers & Exporters* :**

Bedspreads, Pillow covers, Table cloths, Furnishings, Towels, Terry Towels, Casement cloth, Seersucker, Polyester shirtings and suitings.

***Show rooms* :**

VUMMIDIARS' SHOPPING CENTRE,

811, Anna Salai, Madras-600 002.
13, West Chithrai Street, Madurai-625 001
Nilgiris Textiles, Nilgiris Building,
11, Brigade Road, Bangalore-560 001
***Opp* : M. G. C. Market, Main Road, Chirala-523 155**
7-3-225, Prakasam Panthulu Road, Hinduppur - 515 201
489, Big Bazaar Street, Trichy-620 008

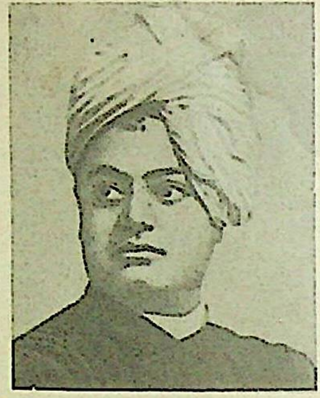
"Direct from Producer to Consumer"

THE CHENNIMALAI WEAVERS' CO OP. SOCIETY LTD.

K. 885,
M. P. Nachimuthu Mansion, Post Box 32
CHENNIMALAI-638 051, Tamilnadu
Padmashree M. P. Nachimuthu, B.A., B.L.,
President

Principles of Vedanta

Swami Vivekananda



To find the meaning and purpose of life was the burning passion of the life of Swami Vivekananda who was born 124 years ago on January 12, 1863. Narendranath Datta in his premonistic life, he, an athletic youth with modern education, came in contact with Sri Ramakrishna Paramahamsa who led him to the realisation of the Ultimate.

A rare combination of Adi Sankara's head and Buddha's heart, Swami Vivekananda devoted the rest of his life — he lived only for 39 years till 1902 — to impart the life-giving, liberating message of Vedanta to all who hunger for it, a hunger that will persist as long as humanity exists, as long as man will continue to ponder over the meaning and purpose of life.

"Had he not lived, texts that today carry the bread of life to thousands might have remained the obscure disputes of scholars. He taught with authority, and not as one of the Pandits. For he himself had plunged to the depths of the realization which he preached, and he came back, like Ramanuja, only to tell its secrets to the pariah, the outcaste and the foreigner," rightly says Sister Nivedita, Miss. Margarest Noble of Ireland whose life was transformed after her meeting with Swamiji and consecrated as an "offering" for service of Mother India.

Marie Louis Burke, rechristened Gargi by Swami Asokananda of the Ramakrishna Order, whose six-part monumental work "Swami Vivekananda in the West:

New Discoveries" which no admirer of Swami Vivekananda should miss reading, says in the Prologue of her third volume that Swami Vivekananda, convinced as he was that he had a message to the West, "Pondered over the means by which the Sanatana Dharma, for so long couched in an Eastern idiom, could be translated into the cultural terms of the West so that the Western mind could make it its own and, above all, directly apply it to the (scientific) age just then being born".

A born World Teacher, he taught the fundamental meaning of religion and the basic unity of all creeds; he spoke of man's divinity and his profound need to realize God; he spoke of divine love, of divine compassion.

Of the impact he made in the West, records Sister Christine, one of his early American disciples, in her memoirs: "He was barely 30, this preacher from far away India. Young with an ageless youth and yet withal old with the wisdom of ancient times ... Before we had listened five minutes, we knew that we had found the touchstone for which we had searched so long ... The power that emanated from this mysterious being was so great that one all but shrank from it. It was overwhelming... It was the mind that made the first great appeal, that amazing mind! What can one say that will give even a faint idea of its majesty, its glory, its splendour? It was a mind so far transcending other minds, even of those who rank as geniuses, that it seemed different in its very nature. Its ideas were so clear, so powerful, so transcendental that it seemed incredible that they could have emanated from the intellect of a limited human being".

Mrs. Mary Funke, after first hearing him in Detroit in 1894, travelled 700 long miles, along with Miss. Christina Greenstidel, to meet Swamiji at the Thousand Island Park the next year. On that dark and rainy night, the two women, "wet, bedraggled, and terrified by their own boldness", when faced with the benign presence of Swamiji uttered these words: "We have come to you just as we would go to Jesus if he were still on the earth and ask him to teach us".

The teachings of Swami Vivekananda — his lectures, *intimate teachings to select disciples and his writings, including letters — published as the Complete Works of Swami Vivekananda occupy 4363 pages. Swami Chetanananda of the Vedanta Society of St. Louis, who had often to face the problem of providing an easy introduction to Vedanta to questing souls, has brought out in 300 pages the essential teachings of Swami Vivekananda in his own words. The book titled "Vedanta: Voice of Freedom," published by Philosophical Library, 200 West 57th Street, New York, 10019, and priced $19.95, is a masterpiece of selection and editing. For those who own the "Complete Works" this book will come as an excellent handbook, and for those who have not read Vivekananda, this will serve as a fine introduction.*

We present here an excerpt from the elegantly printed and got up book to serve as an appetiser:

...

THE Vedantist says that a man neither is born nor dies nor goes to heaven, and that reincarnation is really a myth with regard to the soul. The example is given of a book being turned over. It is the book that evolves, not the man. Every soul is omnipresent, so where can it come or go? These births and deaths are changes in nature which we are mistaking for changes in us.

Reincarnation is the evolution of nature and the manifestation of the God within.

Vedanta says that each life is built upon the past, and that when we can look back over the whole past we are free. The desire to be free will take the form of a religious disposition from childhood. A few years will, as it were, make all truth clear to one. After leaving this life, and while waiting for the next, a man is still in the phenomenal.

The fundamental principle is that there is eternal freedom for everyone. Everyone must come to it. We have to struggle, impelled by our desire to be free. Every other desire but that to be free is illusive. Every good action, the Vedantist says, is a manifestation of that freedom.

I do not believe that there will come a time when all the evil in the world will vanish. How could that be? This stream goes on. Masses of water go out at one end, but masses are coming in at the other end.

Vedanta says that you are pure and perfect, and that there is a state beyond good and evil, and that is your own nature. It is higher even than good. Good is only a lesser differentiation than evil.

Ignorance, not evil

We have no theory of evil. We call it ignorance.

So far as it goes, all dealing with other people, all ethics is in the phenomenal world. As a most complete statement of truth, we would not think of applying such things as ignorance to God. Of Him we say that He is Existence, Knowledge, and Bliss Absolute. Every effort of thought and speech will make the Absolute phenomenal and break Its character.

There is one thing to be remembered: that the assertion, "I am God," cannot be made with regard to the sense world. If you say in the sense world that you are God, what is to prevent your doing wrong? So the affirmation of your divinity applies only to the noumenal. If I am God, I am beyond the tendencies of the senses and will not do evil.

Morality, of course, is not the goal of man but the means through which this freedom is attained. Vedanta says that yoga is one way that makes men realize this divinity. Vedanta says this is done by the realization of the freedom within and that everything will give way to that. Morality and ethics will all range themselves in their proper places.

All the criticism against the Advaita philosophy can be summed up in this, that it does not conduce to sense enjoyment. And we are glad to admit that.

The Vedanta system begins with tremendous pessimism and ends with real optimism. We deny the optimism of the senses but assert the real optimism of the supersensuous. That real happiness is not in the senses but above the senses, and it is in every man. The sort of optimism which we see in the world is that will lead to ruin through the senses.

Abnegation has the greatest importance in our philosophy. Negation implies affirmation of the real Self.

Vedanta is pessimistic insofar as it negates the world of the senses, but it is optimistic in its assertion of the real world.

Reason

Vedanta recognizes the reasoning power of man a good deal, although it says there is something higher than intellect. But the road lies through the intellect.

Vedanta teaches that **nirvana** can be attained here and now, that we do not have to wait for death to reach it. Nirvana is the realization of the Self. And after having once known that, if only for an instant, never again can one be deluded by the mirage of personality. Having eyes, we must see the apparent, but all the time we know what it is. We have found out its true nature. It is the screen that hides the Self which is unchanging. The screen opens and we find the Self behind it. All change is in the screen. In the saint the screen is thin and the reality can almost shine through. In the sinner the screen is thick, and we are liable to lose sight of the truth that the Atman is there as well as behind the saint's screen. When the screen is wholly removed, we find it really never existed — that we were the Atman and nothing else. Even the screen is forgotten.

The two phases of this distinction in life are: first, that the man who knows the real Self will not be affected by anything; secondly that, that man alone can do good to the world. That man alone will have seen the real motive of doing good to others, because there is only one. It cannot be called egoistic, because that would be differentiation. It is only selflessness. It is the perception of the universal, not of the individual. Every case of love and sympathy is an assertion of this universal. "Not I, but thou". Help another because you are in him and he is in you, is the philosophical way of putting it.

The real Vedantist alone will give up his life for a fellow man without any compunction, because he knows he will not die. As long as there is one insect left in the world, he is living. As long as one mouth eats, he eats. So he goes on doing good to others and is never hindered by the modern ideas of caring for the body.

Individuality

If we are inseparable from God, have we no individuality? Oh yes. That is God. Our individuality is God. This is not the individuality you have now; you are coming toward that. Individuality means what cannot be divided. How can you call this individuality? One hour you are thinking one way, and the next hour another way, and two hours after, another way. Individuality is that which changes not — that which is beyond all things, changeless. It would be tremendously dangerous for this state to remain in eternity, because then the thief would always remain a thief and the blackguard, a blackguard. If a baby died, he would have to remain a baby. The real individuality is that which never changes and will never change, and that is the God within us.

Vedantism is an expansive ocean on the surface of which a man-of-war could be near a catamaran. So in the Vedantic ocean a real yogi can be by the side of an idolater or even an atheist. What is more, in the Vedantic ocean, the Hindu, Mohammedan, Christian and Parsee are all one, all children of the Almighty God.

KERALA SAHITYA AKADEMI PUBLICATION

in English

VALLATHOL

SELECTED POEMS

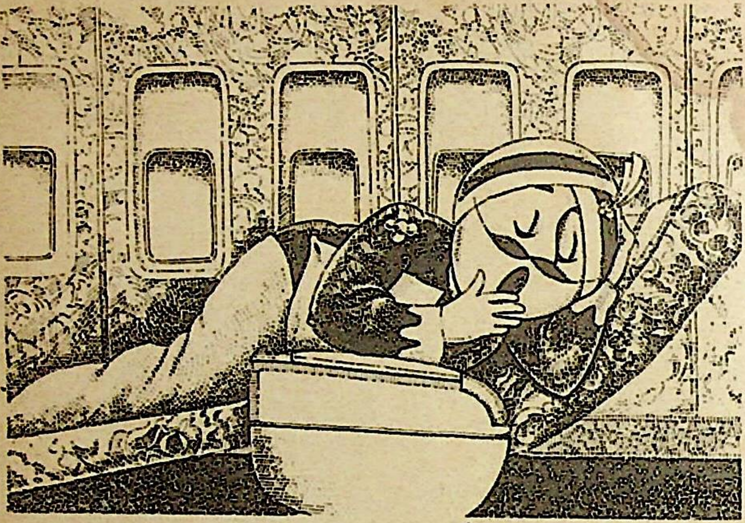
This book presents, in a sensitive English translation the selected poems of the great poet. There is no doubt that this valuable collection will be useful to the non-Malayalee readers to get an insight into the poetic realm of the great poet and appreciate the solid contributions he has made to Indian nationalism and culture.

Price Rs. 15.00

Copies can be ordered directly from :

KERALA SAHITYA AKADEMI

TRICHUR-680 020

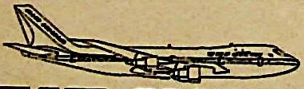


The yawning gap between our Maharajah Class and an ordinary First Class

Our way of making you feel like a Maharajah, of course. Or rather, our many ways:

- Every seat a luxurious Slumberette on all 747s and A310s.
- A choice of continental and delicately spiced Indian cuisine served in style, on elegant china and silverware.
- A selection of the finest wines and liquor.
- Gracious service by traditionally dressed hostesses. In the spirit of Indian hospitality.
- Decor reminiscent of a Maharajah's palace.
- Maharajah lounges at most airports.
- Separate and exclusive check-in facilities.

So, rather than yawning of boredom anywhere else, step aboard our Maharajah Class, put your feet up, recline on a Slumberette and feel like a Maharajah.



AIR-INDIA

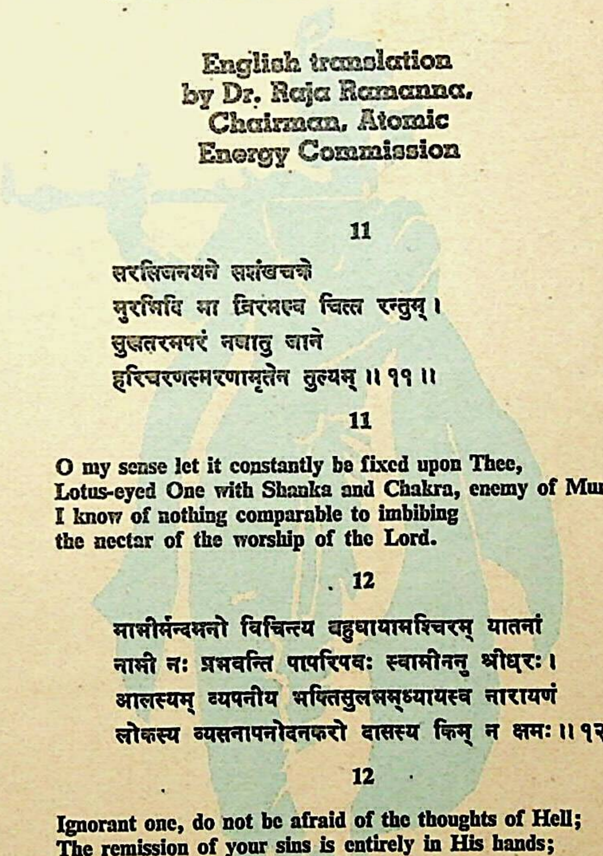
The airline that treats you like a Maharajah

AIR-2789

“Mukundamala”

KULASEKHARA ALWAR

English translation
by Dr. Raja Ramanna,
Chairman, Atomic
Energy Commission



11

सरसिजनयने सशंखचक्रे
मुरभिदि मा विरमस्व चित्त रन्तुम् ।
सुखतरमपरं नजातु जाने
हरिचरणस्मरणामृतेन तुल्यम् ।। ११ ।।

11

O my sense let it constantly be fixed upon Thee,
Lotus-eyed One with Shanka and Chakra, enemy of Mura;
I know of nothing comparable to imbibing
the nectar of the worship of the Lord.

12

माभीर्मन्दमनो विचिन्त्य बहुधायामश्चिरम् यातनां
नामी नः प्रभवन्ति पापरिपवः स्वामीननु श्रीधरः ।
आलस्यम् व्यपनीय भक्तिसुलभम्ध्यायस्व नारायणं
लोकस्य व्यसनापनोदनकरो दासस्य किम् न क्षमः ।। १२ ।।

12

Ignorant one, do not be afraid of the thoughts of Hell;
The remission of your sins is entirely in His hands;
Is Shridhara not your God ! Give up this depression and
do what is easily possible : Think of the Lord with true Bhakti.
Why do you think He will not come to your assistance
you, His beloved worshipper.

What makes for national greatness

Kulapati K.M. Munshi

In India the urge to nationhood expressed itself only when the educated dominant minority was drawn into the current of Western nationalism, inspired by the national achievements of England, France and Italy.

This English-educated minority was not only united in a common desire to be a nation but recaptured the inspiration of Sanskrit and revived the memories of our glorious past by reconstructing the achievements of the Mauryas, the Guptas and the Moghuls.

Dayanand restored to us our cultural self-respect through religion. Bankimchandra invested the country with the living form of the Mother Goddess. Karma Yoga, which till then signified only a performance of rituals, was accepted as implying martyrdom for one's country. Tilak gave a patriotic turn to the Hindu rituals.

The chapter of collective resistance began when Tilak was arrested in 1898; when the revolutionaries cheerfully gave up life to resist foreign rule; when Sri Aurobindo taught militant nationalism.

Then came Gandhiji. His non-violent movements led to the growth of national resistance. Self-invited martyrdom on a large scale in the cause of freedom created a new heritage of heroic memory which was enriched by the exploits of the I.N.A.

But still the common traditions and memories of these movements had not inspired the collective mind of the people as a whole. When we attained freedom; there was no collective urge. In consequence, India was divided.

When the Chinese aggres-disguise — partisanship comparatively disappeared. Inter-State conflicts were shelved. Linguism lost its venom. There was only one urge, to drive out the Chinese. Such a spontaneous expression of the will to resist is a milestone in our progress.

National greatness is not achieved by enjoying life or delivering speeches or making elaborate Five-Year Plans. It comes of self-imposed discipline which represses hedonism and develops readiness to live and, if necessary, to die in defence of the nation.

VEDA AND VAIDIKA BOOKS (PRICE — INCLUDING POSTAGE

DEVANAGARI SCRIPT	Rs.
1. Samaveda Asta Brahmanam (Sanskrit Text only) 3 Volms.	210
2. Samaveda Samhitha Pt I & II (upto Sukria Ganam only)	110
3. A Syllabus for Vedic Adyayana	8
4. Srimadh Sundarakandam (With Sanskrit Text and word to word Tamil Translation)	80
5. Srimadh Narayaneeyam with Skt. Text and word to word Tamil Translation	55
6. Srimadh Bhagavatham 12 Skanthas — 5 Volms. Skt. Text (with word to word Tamil Translation)	415
7. Nalodantham Naishadha Sangraha) with Skt. Text and English Translation)	9
8. Sri. Radhakrishna Pooja Vidhanam	10
9. Manache Sloka of Sri Samartha Ramdas (with Marathi Text and Tamil Translation)	9
GRANTHA SCRIPT	
1. Samaveda Samhitha Pt. I & II (with Riks and upto Rahasyantham)	235
2. Santhi Kusumakaram Pt I & Pt. II	75
& REPUBLICATIONS OF MANAKKAL BRAHMASRI MUTHU SROWTHIGAL'S BOOKS, in Grantha Script.	
3. Apasthamba Poorava Apara Prayogam	65
4. Aswalayana Poorva Apara Prayogam	60
5. Bodhayana Poorva Apara Prayogam	70
6. Apasthamba Sraddha Prayogam	30
7. A swalayana Sraddha Prayogam	25
8. Kalpa Chinthamani	35

No V.P.P. AMOUNT IN FULL MUST BE SENT BY M.O. OR D.D. TO THE FOLLOWING ADDRESS. CHEQUES WILL NOT BE ACCEPTED.

FOR FULL DETAILS PLEASE WRITE TO:

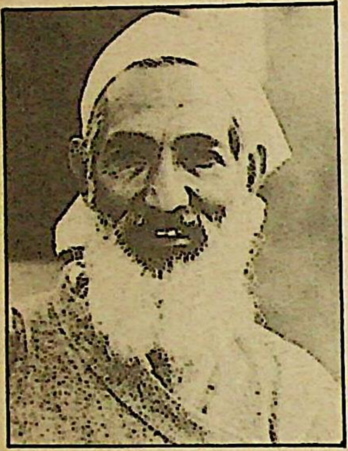
ADHVAITHAVIDYACHARYA
MAHARAJA SAHEB

SRI. GOVINDA DIKSHITHAR PUNYA
SMARANA SAMITHI (REGD)
Office: D-76. III Cross, (Srinagar Colony.
KUMBAKONAM - 612 001 Tamilnadu.

Shri Bahuguna was one of the three Jamanalal Bajaj

Award Winners in 1986

Sunder Lal Bahuguna



Shri Sunder Lal Bahuguna was born in 1927 in a small village in Tehri Garhwal District. He had his early college education in Tehri and graduated from Lahore in Political Science, History and English. He was initiated into public life by Shri Shridev Suman, a disciple of Mahatma Gandhi. He started taking active part in the freedom movement at the age of 13 and was imprisoned when only 17. Soon thereafter, he entered politics and worked as General Secretary of the Tehri Rajya Prajamandal and District Congress Committee. Even while in politics, his main interest centered on constructive activities.

In 1949 Shri Bahuguna came in contact with Mira Behn and Thakkar Bapa. Inspired by them, he started a school for the Bhangis, a move that evoked the wrath of relatives and friends and severe opposition from the upper castes. However, he refused to submit to the pressures. He established the Thakkar Bapa Hostel at Tehri for poor students of all communities and also led temple entry movements for Harijans. Since then he is actively engaged in almost all the activities included in the constructive programme of Gandhiji. In 1954, he met Sarla Behn. Two years later, he gave up party and power politics. He and Vimla Nautiyal, a disciple of Sarla Behn, married in 1956 and settled in village Silyara of Tehri Garhwal District. He founded the Parvatiya Navjivan Mandal and continued with his abovementioned endeavours. He added women's upliftment also in his schemes.

In 1960, on a call from Vinoba Bhave, Shri Bahuguna went on long padayatras all over the hills and propagated Vinobaji's message in 7 districts. It was during these foot marches that he got a chance to understand the seriousness of forest devastation in the upper catchments of the Himalayan rivers and he drew the country's attention towards the new danger of floods from Himalayas. During this campaign he inspired several dedicated social workers to undertake constructive activities.

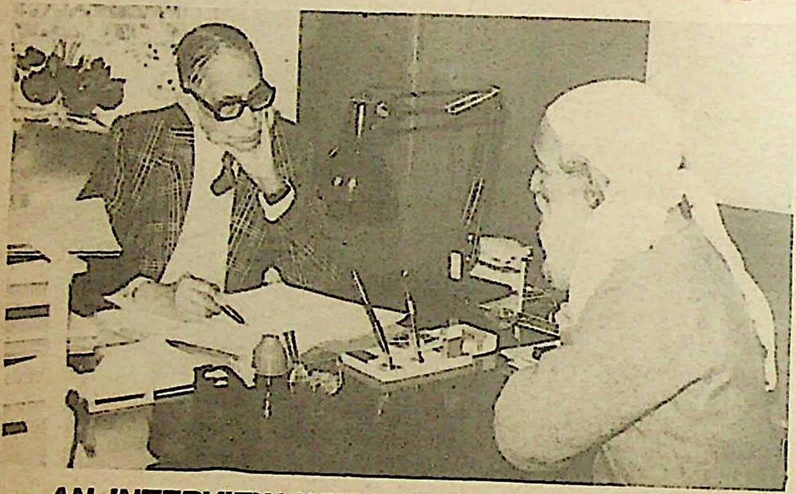
In 1971 Shri Bahuguna fasted for 16 days as a protest against re-opening of liquor shops in hilly districts. Thousands of women joined the movement and 5 districts were declared dry as a result of this campaign launched by Uttarakhand Sarvodaya Mandal under Shri Bahuguna's guidance. In 1972 Shri Bahuguna took up the forest problem and started mobilising people against felling of trees by asking them to resort to non-violent way of protest. He gave the call "Chipko" which means "hug to the trees." That is how the movement came to be known as Chipko Movement. In the beginning, it was restricted to the problem of conservation of forests, but gradually other aspects of environmental protection were also covered. Chipko movement is the manifestation of India's ancient culture in which nature is worshipped and not destroyed for short-term economic gains. Shri Bahuguna's herculean efforts for rousing the consciousness of people and the government for a better and healthier environment make a saga of heroic proportions. He walked and walked to cover the entire hilly regions stretching over thousands of kilometers from north to north east — notable among his padayatras were: 120 days and 1400 kms. in 1973, 2800 kms., in 1975, both in Uttarakhand and 4870 kms. from Kashmir to Kohima during 1981-83. He also went on long fasts in protest against felling of trees and courted arrest. The Andolan caught the imagination of India's scientists who invited him to attend the Science Congress at Varanasi in 1981. The scientists appreciated his ideas. Ultimately, the UP Government had to stop felling of green trees in hilly tracts above the height of 1000 meters for commercial purposes.

His ceaseless struggle and inspiring stewardship of the Chipko Movement, earned him laurels from various international institutions, including the UN organisations UNEP, FAO, ILO and United Nations University. He was invited as a distinguished speaker at several international conferences/seminars on environmental problems. He also attracted the attention of the world famous Man of Trees, late Richard St. Barbe Baker, who spread the Chipko message all over the world through the Branches of Man of Trees in 108 countries.

Shri Bahuguna was offered the Padmashri award in 1981 but he turned it down saying that he would remain "unfit for such an award till the flesh and blood of Mother India in the form of precious top soil from Himalaya is flowing down to the sea due to tree felling." He won the Conservation Award by Friends of Nature, USA in 1980, National Integration Award in 1984 and 'Man of Trees' Award by Friends of Trees, Bombay, in 1985.

Shri Bahuguna works as a free lance journalist and has been supporting his fellow workers from this income. About his life's mission, he says: "My heart is full of anguish due to the wounds on the body of Mother Earth and the miserable life of women. I have dedicated myself to serve these." As swimmer against the stream, he has been accustomed to receive ridicule, neglect, isolation and insult, but this he says, "has strengthened me." He moves all over the country and abroad as the messenger of India's Aranya Culture and tries to bring together humanitarian scientists, social activists and compassionate literary men, who, he believes, can bring about social change. He continues to work for his conviction that "Ecology is permanent economy" and it can solve the triple problems of war, pollution and poverty facing humankind today.

Save-the-trees campaign



—AN INTERVIEW WITH SUNDERLAL BAHUGUNA

—P.D. TANDON

Sunderlal Bahuguna risks his life to save trees. One fine evening, this kind soul with a thick beard and sharp, piercing eyes entered my compound. He didn't look like a Congressman though he wore pure khadi. I came on to the verandah of my house to welcome him. He had made an appointment with me and I knew I would meet Sunderlal Bahuguna, who has now been given the National Integration Award for his selfless service to the cause of the protection of trees.

I had heard of him and, at times, read what he wrote. I had longed to meet this kindred soul, and there he was. The first thing that I did was to take him to my little, unkempt garden and requested him to demonstrate how he and other members of his "chipko" movement cling to the trees when axes threatened to cut them.

He embraced the trunk of a big tree with the passion of a lover uttering something to himself. After releasing it from his tight embrace, he said: "Trees are our lives, our joy, our saviours." I took him to my office for an interview.

As we sat talking, I felt the presence of an inspired person with the music of devotion on his lips. I thought that he loved his life less than that of the trees. When we were discussing trees, the image of another friend of trees, Mrinalini Sarabhai, flashed before my mind's eye. She is a genuine lover of trees and her son, Kartikeya, has converted a big rocky area into a forest. Blessed are they who own those tongueless creatures which add gaiety and beauty to our lives.

At an early age, Sunderlal knew that plants sustained mankind, and that if we destroyed them we would destroy a part of ourselves. He was convinced that preservation of forest wealth was very essential for human beings. His father was a Ranger in the Forest Department and was known for his sterling integrity. Sunderlal got instinctively involved with trees since his childhood but it was his wife who got him "married" to the trees.

We discussed the "chipko" movement, its successes and its failures, his sorrows and joys, his sufferings and struggles. He appeared to be totally dedicated to the protection of trees and talked with determination and dignity that elevate a man and give him strength. I asked him several questions and he replied to them with confidene and pleasing grace. These are recorded below:

Q. When did you get attached to trees so passionately?

A. I have been loving trees from my boyhood days. When they were cut in the hill areas I was deeply distressed and was determined to do something to stop it. In 1963 I got particularly attached to them. I was hurt to see the Himalayas "clean shaven" and becoming a source of devastating floods in the plains. Rich contractors used to come to forests for felling

At an early age
When I did not know
even an iota of the way of singing songs,
You stood close and closer still to me
and endowed me with the art of singing songs.
That those who are worthy of being sought after
may think well of me,
You endowed me with a little of good sense
and rid me of stupid sense,
and You established this youngster
in the pure blissful code of conduct
of the True Path;
what shall I saw of Your grace?
All those who are fit to unite with You
are looking forward to a sign.
Oh Hill of Excellence
Who take all foibles as excellences!

—Saint Ramalingar.

With Best Compliments from :

THE INDO-SWISS SYNTHETIC GEM MANUFACTURING CO. LTD.,

13/239, Main Road,
METTUPALAYAM 641 301.

Grams : INDOSWISS **Phones** : Office : 536
Factory : 327 & 287

Sole Selling Agents :

M/s. G. S. & COMPANY
Tiruchirapalli, Jaipur and Bangalore.

trees. I wanted forest labour cooperatives in place of contractors so that the poor might benefit and find it easy to live. In 1977, I started feeling that the felling of trees was like killing human beings.

On January 9, 1979, on my birthday, I went on a fast because I was convinced that the cutting of trees was as painful as the chopping of human bodies. I was determined not to break my fast until the tree felling was stopped on the steep slopes, and the Government made basic changes in the forest policy. After 13 days of my fast, I was arrested and sent to the Dehra Dun Jail. It was on the 24th day that I broke my fast under a mango tree in prison because they had stopped cutting trees at the place where I had started the fast.

Q. Do you get willing cooperation and appreciation for the "chipko" movement from your family?

A. My wife is the pivot of the whole thing. She had worked with Sarla Behn, Gandhiji's famous disciple. My wife inspired me. My son, Rajiv, who is a good singer, sang "lok geet" (folk songs) in a melodious voice in trains and buses when we travelled and explained the importance of trees. Poems have been written in the Garhwali dialect, and here is the English version of some of them by Ghanshyam Sailani:

Trees have milk in their leaves,
Cool and fresh water in their roots,
Protect them from the brutes,
Oh! save them! Oh! save them.
The life of man and animals are the trees,
How can Heaven be conceived without these?
Oh! save them! save them!
From the fatal axe.
To drive away the ruthless cutters.
Come one come all and get together.
Now it has become our religion
To save the jungles from destruction.

Q. What is your highest ambition in life?

A. I want hill forests to be declared protected areas and used mainly for soil and water, and not for timber. Soil and water should be regarded as the main products of the forests. All barren hills should be covered with trees which produce food, fodder, fertilizer and fibre, and make the hill people self-sufficient in their basic needs.

Q. Who has helped you most in your crusade for protecting trees, and who can help you more in this matter?

A. Indira Gandhi was most helpful. Humanitarian scientists, idealists, good journalists and social activists can help a lot.

Q. Do you want to start a society, or an organization, for this work since men will continue to cut trees and the struggle seems to be eternal?

A. I would like to form small groups at different places and no headquarters anywhere.

Q. Can you tell me about the most exciting event in your life?

A. My trek from Kashmir to Kohima, a distance of about 4870 km in nearly 300 days was the most exciting event of my life.

Q. Tell me something about the Man of Trees — Richard St. Barbe Baker whom you have met.

A. This gentleman, at the age of 88, came to India from New Zealand in 1977. He took great interest in me and in my work. He asked me to take him to the hills. I took him to Garhwal. When a newspaperman asked him about me, Baker said: "We have been friends for many lives." We went to Vinoba Bhave. Baker fell at Vinoba Bhave's feet and sought his blessings. He planted a "bel" tree there. While parting with us he said: "We will meet during our prayers."

Q. How much have you achieved in your crusade?

A. I have been able to attract the nation's attention, but much more remains to be done.

Q. Tell me something about your childhood, your education and how you earn your living.

A. I left home when I was 17. My parents thought that I was the black sheep of the family because I was arrested in 1944 in Tehri Garhwal for my political activities. Many persons felt that I was ruining myself and would never be able to earn my livelihood. In sheer desperation my brother one day asked me how I would earn my living. I told him that I would do it by my own efforts.

Now I earn my livelihood by journalism and photography. I had worked as a newspaper hawker when I was secretary of the District Congress Committee of Tehri Garhwal. I passed my B.A. from Punjab University and Intermediate examination from Tehri. Four days before this examination, I was arrested but was allowed to appear for the examination. I was kept in "hawalat" for five months. I fell seriously ill. The officers thought that I would die and the doctors advised the Government that I should be released. I was released when I was half-dead. The Government thought that there was no chance of my survival.

However, I managed to reach Lahore and joined B.A. in Sanathan Dharam College. The Tehri Garhwal police pursued me there, too, and wanted to arrest me because I was a devoted disciple of Shri Dev Suman, the famous hero of Garhwal. However, the Punjab college-mates gave me shelter in their homes and the police could not trace me.

Q. Don't you think that in a way, your approach is not very correct? And why not concentrate more on grow-more-trees campaign and less on don't-fell-trees?

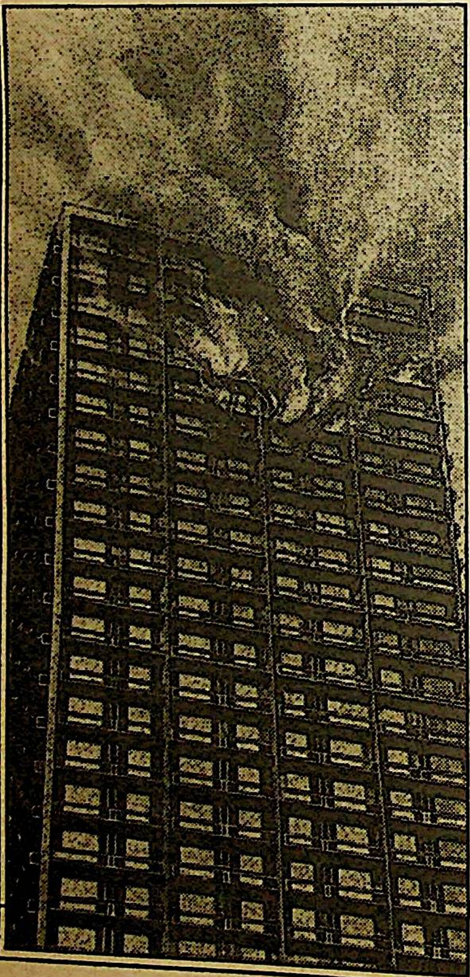
A. When the house is on fire, the first duty is to extinguish it. I feel that the don't-cut-trees campaign should be emphasised more and more and the grow-more-trees drive should be launched on a war footing.

Sunderlal Bahuguna carries several notebooks with him during his arduous journeys to different places. They contain blessings and good wishes of friends and admirers, rich and poor alike. He reads them from time to time and they sustain him. When he asked me to write something on his notebook, I recorded: "A man in the grip of noble ideas is bound to succeed ultimately, whatever the problem, whatever the hurdles. Sunderlal Bahuguna is an inspired person. He is selfless, determined and devoted to a noble cause."

Sunderlal Bahuguna has the vision of a great crusader and the courage of a determined fighter. He has guts to persist and persevere. The Buddha said that trees were the only living things which shaded their killers. Prophets and sages have preached that trees should not be felled and those who fell them are the most offending souls alive.

□□□

Don't take chances.
Take precautions.



Ensure greater safety
with fire resistant

Anchor
Ceiling Tiles

Fire resistant
Anchor Ceiling Tiles have a high degree of resistance to fire. They come within Class I specified for "Surfaces of very low flame spread" as per IS: 1642-1960.

Termite resistant
Anchor Ceiling Tiles are Teak particle boards. As such, they are highly resistant to termite, fungus and insect attack.

Moisture resistant
Being bonded with Phenol Formaldehyde synthetic resin, Anchor Ceiling Tiles are resistant to moisture, heat and cyclic changes in weather.

Phenol-bonded
Teak particle board

Size: 60cm × 60cm × 12mm

Anchor
Ceiling Tiles

Approved by
Government and
Insurance Authorities

THE INDIAN PLYWOOD MFG. CO. LTD.
9, Wallace Street, Bombay 400001

Here & There

V.S.R.K.

Training In Economics

There was an elderly relation of mine who, when told that I had taken up Economics for study at the post-graduate level (in the fifties), remarked with some acerbity, "Ah, I knew you had a weak head for mathematics". Though I felt hurt, I did not choose to pick a quarrel with him. As one who belonged to a generation that believed that only two subjects, English literature and Mathematics, were worth studying, he could not have said anything different. If he had survived into the sixties and the seventies, he would have tried to restrain himself, realising that mathematics had come in a big way to be linked with economics. And Dr. Amartya Sen, the new President of the International Economic Association, which had its VIII Congress in New Delhi during December 1-5, 1986, has affirmed that Indian economists have done some good work 'from the mathematical end. Indeed, what he has said should bring cheer to the hearts of Indian students of economics who, if one may say so, are presumed to stray into a course of economics when openings into some professional courses, like engineering and medicine, accountancy and architecture, are denied to them.

Dr. Amartya Sen recently told an interviewer: " Actually economics is one of the stronger fields of study in India; a person trained in a good department of economics would be accepted in most parts of the world as being well-trained and having well-established credentials in economics. To some extent the reason for that has been that economics has tended to attract some of the best students, and the standard of **training** (emphasis mine) has also reached quite a high level in India. It also draws successfully on the re-

HIGH ENERGY BATTERIES (INDIA) LIMITED,

MATHUR 622 515

'HEB' SERVES THE NATION
"FIRST IN THE FIELD" WITH SILVER ZINC/NICKEL CADMIUM CELLS.

A RECORD OF THE PAST
A PROMISE FOR THE FUTURE.

CONTRIBUTORS TO THE NATIONS GROWTH IN

* Aeronautic and Space Applications
* Defence Applications
* Medical Electronics
* Photographic Equipment
* Portable Industrial Equipment
* Electronic Gadgets

"HI-ENERGY" SILVER ZINC/NICKEL CADMIUM BATTERIES/CELLS PROVIDE YOU WITH SUPERLATIVE POWER SOURCE AT ECONOMIC COSTS IN ABSOLUTE TERMS WHEN COMPARED WITH ANY CONVENTIONAL OR OTHER HIGH ENERGY BATTERIES/CELLS

UNIQUE FEATURES

* High Energy Density
* Long Life
* Economical
* Capability of Very High Rate - Discharge
* Extremely Rugged
* Wide Range
* Greater Reliability Through Better Technology

WE'RE DEDICATED TO QUALITY
WE'RE OBSESSED WITH GROWTH

WE'RE HERE TO SERVE YOU

HIGH ENERGY BATTERIES (INDIA) LTD.

Pakkudi Road, Mathur 622 515, Pudukkottai Dist. (Near Tiruchirapalli), TAMILNADU
Phone: 24704 (Tri) Grams: 'HIENERGY' (Tri) Tlx: 0455-254
Regd. Office: 109 Nungambakkam High Road, Madras 600 034.

latively good part of the schooling that we have, namely, schooling in mathematics. That, incidentally, is one of the reasons why those subjects which draw on mathematics have tended to do fairly well in India. If you look at recent Indian successes in academic work, they have typically been at the mathematical end of the spectrum .... pure mathematicians, mathematical physicists, mathematical chemists, mathematical statisticians". Dr. Sen feels that, while language and literature are, on the whole, not so well taught in Indian schools, mathematics is taught 'relatively better.'

One may not totally agree with Dr. Sen about the teaching of mathematics in India but one may concede that he has his reasons for holding such a view. There could also be differences of opinion on the increasing use of mathematics in economics. For one thing, the building bricks themselves, namely, the statistical data, are very often faulty. For another, the use of figures or symbols in what is pre-eminently concerned with human behaviour is likely to lead to unrealistic conclusions. Dr. Amartya Sen concedes this much when he says: "When it comes to measurement of human lives, measurement of the different aspects of human lives that are important to economic development, we have failed both in respect of not making good use of the tools we have and also of not actually sharpening our tools adequately".

Dr. Sen would like us not to go in for precise quantification but content ourselves with "more permissive methods of measurement". "We have", he says, "on the whole tended to ignore the kind of use that we can make of various measurement techniques which are not as quantitative as real numbers but which are in some ways more permissive methods of measurement, like ordering, or partial ratings or vaguer measurements which try to capture the inherent ambiguities and inherent elements of vagueness in some of the basic, important aspects of living."

To the generation of economists in India taught to believe that a specified growth-rate of the economy would bring all-round prosperity, Dr. Sen gives a mild shock. In his view, growth per se —

Sivananda Ashram
INTERNATIONAL SIVANANDA YOGA
VEDANTA CENTRES, H. Q.
VAL MORIN, P. Q. CANADA

OR

ॐ नमो नारायणाय ।
OM NAMO NARAYANAYA
SIVANANDA ASHRAM
NEYYAR DAM P. O.
TRIVANDRUM. Dt. KERALA

Sivananda Centennial Celebration
(1887-1987)

Blessed Immortal Self,

September 8th, 1987 marks 100th anniversary of the birth of Swami Sivananda. On this holy occasion, I invite you to join in a living "Shanti Mala." We will hold hands and chant Om Namo Narayanaya to unite India and radiate spiritual energy to the whole world. This All-India Human Peace Garland will extend from the Himalayas in the north to Kanya Kumari in the south.

Recent events at Chernobyl show that radiation doesn't recognize national boundaries. Today all of humanity is threatened by the proliferation of nuclear weapons and atomic power plants. A nuclear war, nuclear accident or act of nuclear terrorism could unlease enough radiation to cover our planet and destroy all living things - plant, animal and human. A nuclear sword of Damocles holds humanity hostage.

Robert Oppenheimer, the father of the Atomic Bomb, viewing the ghastly power of the first nuclear explosion at Los Alamos Gordos, quoted the Bhagavad Gita (Chapter 11:32):

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

I am the world-destroying Time, now engaged in destroying the worlds...

At this moment in history it would be wise to recall India's spiritual legacy. Consider the great Acharyas (Sankaracharya, Ramanujacharya, Madhavacharya, Balabacharya), the great saints (Ramakrishna Paramahansa, Swami Vivekananda, Gaurnaga, Chaitanya, Tulsi Das, Suradas, Mirabhai, Samartha Ramdas, Tukaram, Eknath, Jnana Dev, Nama Dev, Kambar, Appar, Sundar, Manikya Bachakar and Thyagaraj), and the modern spiritual masters (Swami Sivananda, Ramana Maharshi, Aurobindo Gosh, Ramdas, Mahatma Gandhi and others) who have kept

the spiritual light burning brightly throughout the ages. Their writings and disciples have spread India's spiritual greatness all over the globe.

In ancient times, it was the unswerving devotion of Uthara and her sincere prayers that caused Krishna to save her unborn son Parikshit (grandson of Arjuna) from the deadly radiation of the Brahmasthra Missile. The Divine Energy of Krishna's Sudarsana Chakra (Discus) restored Uthara's son to life.

Let this inspire us to invoke this Sudarsana energy by chanting the Ashtakshara Mantra, OM NAMO NARAYANAYA. Let us link our hands together from the Himalayas to Kanya Kumari in an unbroken human garland of peace to counteract the deadly nuclear threat to our planet.

Come and join us for the "All-India Peace Mala (The Human Peace Garland)" on 8th September, 1987 as we celebrate the 100th anniversary of the birth of one of India's greatest modern saints: Master Sivananda.

Yours in the Service of the Lord and Master,

Swami Vishnudevananda

Swami Vishnudevananda

Detach This Form and Send to:

Organizer. All-India Peace Mala
(The Human Peace Garland)
SIVANANDA ASHRAM, P.O. Neyyar Dam, Trivandrum District, Kerala, INDIA
or SIVANANDA ASHRAM YOGA CAMP, 8th Avenue, Val Morin, PQ, JOT 2RO, CANADA

I would like to take part in the "All-India Peace Mala (The Human Peace Garland)" from Himalayas (Sivananda's Mahasamadhi Temple) to Kanya Kumari Temple at the southern tip of India. I can participate in the following way:

- ☐ **Organizing the Human Garland in: ____________ (list district, province or village).**
- ☐ **Arranging transportation to less populated areas by trucks, buses etc.**
- ☐ **setting up food kitchens (Anna Kshetras) in remote areas.**
- ☐ **Arranging camp and water sites in remote areas for overnight stays during the peace celebration.**
- ☐ **Printing pocket Bhagavad Gitas in local languages.**
- ☐ **Likita Japa: writing the mantra OM NAMO NARAYANAYA. This should be done 1008 or more times by individuals and the papers collected and sent to one of the above addresses.**

Students from the West who cannot come personally are invited to participate by writing the Mantra OM NAMO NARAYANAYA and sending the papers in. They will be offered as the final Yagna at Hardwar (holy site of the Kumba Mehla).

Name ____________________

Address ____________________

____

Please inform your friends and relatives about the "All-India Peace Mala" (The Human Peace Garland) on 8th September 1987, and invite them to participate.

measured in terms of goods and services — is not so important as human development in terms of an 'expansion of people's freedom to lead the lives that they might aspire to lead'. This view is characteristic of Dr. Sen who has a reputation for being original.

It could be the experience of many Indian students of economics that classroom studies of the subject leave much to be desired. One can take his post-graduate degree in economics without ever visiting a factory or a farm, without acquiring even an elementary knowledge of the implications of a Central or a State budget or even knowing the significance of the weekly Reserve Bank returns. The conception of an economy at the macro-level of operations is not easy for most students unless the teacher has such a conception — and generally this is not the case. Academic learning is one thing and actual involvement in the process of planning and implementation is quite another. Then comes the cacophony of the economists themselves — of the establishment and others — holding opposite views on basic issues like poverty and unemployment, socialism and free enterprise, controls and liberalisation. Here is a sample of an exercise in equivocation from a recent address of a leading economist of the establishment:

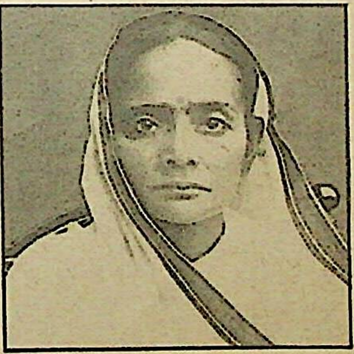
"I would suggest that the Central Government should gradually divest itself of loss-making units in all non-core sectors — i.e. other than coal, power, petroleum, steel, railways. If units in these sectors are making profits and can survive without budgetary support,they may be allowed to continue, and operate according to market conditions. The loss-making ones should be closed or sold off to the private sector according to a phased programme. Apart from adequate compensation in the form of a golden handshake, there should be programmes of re-training and re-deployment of labour that would be displaced. Such labour should be given priority in employment in expanding industries" An administrator will be hard put to take any action on sentiments so nobly and cautiously expressed!

Lord Robbins, long ago, advocated the study of economics after 'some experience of life'. This is sound advice and independent institutions (and not colleges or universities) should 'train' (to use Dr. Sen's term) students in economics. It is high time the study of economics was professionalised like management or medicine.

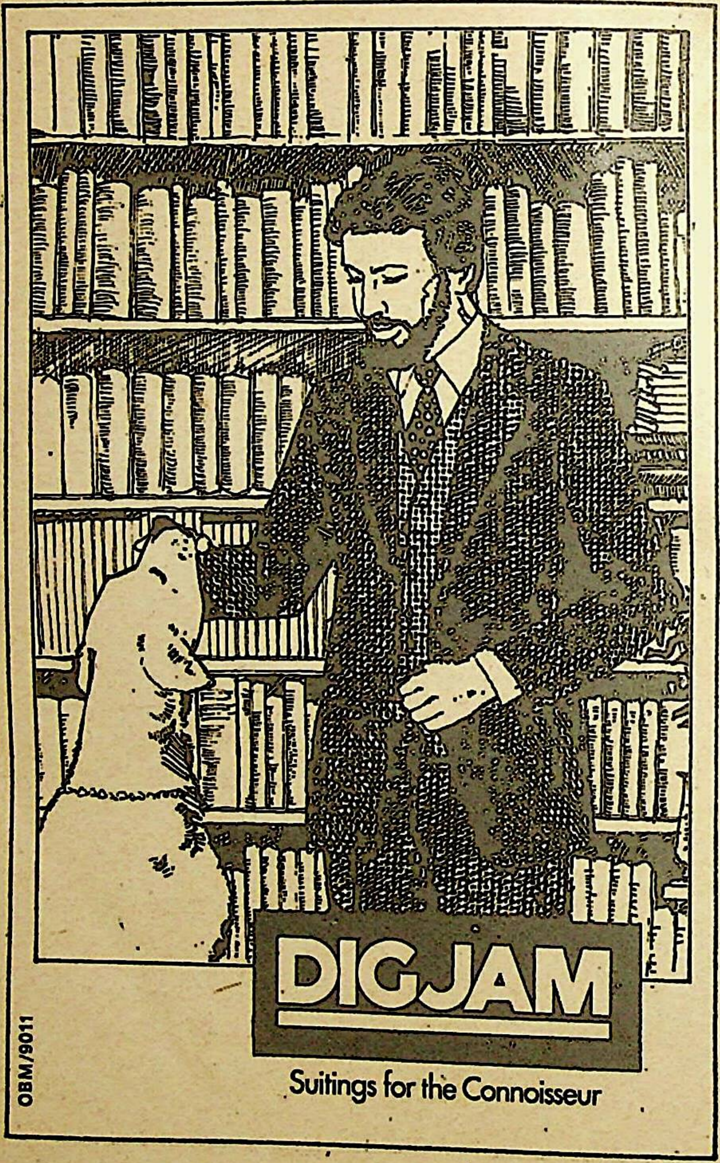
The Incomparable Ba

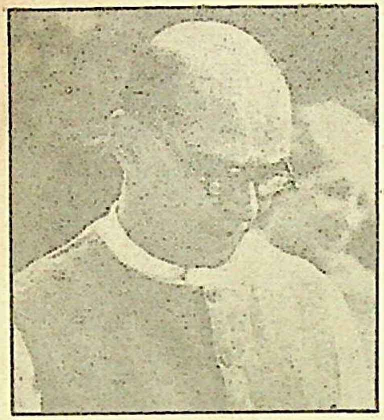
When he was alive, the Mahatma used to baffle some of his close followers by his decisions taken in response to his 'inner voice'. Now 117 years after his birth and 39 years after his martyrdom, the Mahatma has sprung a surprise on us. With the recent acquisition by the Government of India of about 260 letters written by the Mahatma principally to Hermann Kallenbach and to a few other followers, at a London auction, new facts have come to light. His friendship with Kallenbach, the Polish-German Jewish architect who threw in his lot with the Mahatma in South Africa in the early decades of this century, was intimate and abiding. He was a partner in the Mahatma's experiments in dietetics and fasting. Such was their intimacy that the Mahatma, it now transpires, even wrote to him about Kasturba. Could he, who had said, "I cannot imagine life without Ba," have written to Kallenbach, thus: "Mrs. Gandhi has both the devil and divine in a most concentrated form. She has character and she has none. She is the most venomous woman I have ever met. She never forgets and never forgives. If she could overcome the strong desire to live with me, she would have left me long ago"

Mahatma Gandhi



Kasturba Gandhi


DIGJAM
Suitings for the Connoisseur
OBM/9011



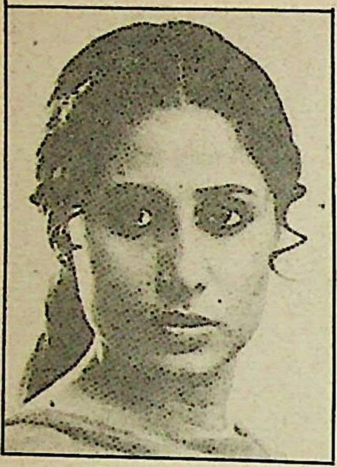
Mahadev Desai

Whether Ba had the devil in her or was venomous, only Gandhiji could have known — and we would prefer not to share this secret. But we know it for a fact that she had the divine in her, in a 'most concentrated form'. One has only to read Sushila Nayyar's account of Mahadeva Desai's death at the Aga Khan Palace on August 15, 1942, to realise what manner of woman was Ba. Ba was inconsolable and said: "Why should Mahadev have gone and not I? Is this God's justice?"

Ba looked upon Mahadevbhai's Samadhi as a temple. She told Sushila Nayyar on Gandhiji's birthday: "Sushila, don't forget to put a light in Shankar's temple". "For a moment," writes Sushila Nayyar, "I did not understand what she meant by Shankar's temple. Then it suddenly dawned on me. Shankar and Mahadev are both Lord Shiva's names. 'You mean Mahadevbhai's Samadhi, Ba, Don't you?' I said; 'Yes, of course,' she replied, 'That is Mahadev's Shankar's temple, isn't it?"

Before Gandhiji was to begin his 21-day fast from February 10, 1943, Smt. Sarojini Naidu told him: "Bapu, your fast will kill Ba." Bapu laughed and replied: "I know her better than you all. You have no idea how brave she can be. None of you really know her. I have lived with her for 62 years. And I can tell you that she will stand it better than any of you. At the time of my Harijan fast, Ba was with me. When I had lost all hope of life, I decided to distribute my few belongings amongst the hospital staff. Ba carried out my wishes and distributed the things with her own hands. And her eyes were dry."

Ba was of the same age as Gandhiji and her love of the country and faith in God were as deep as Gandhiji's.



Smita Patil
A Fine Actress

If a woman's death could cause so much sorrow to so many, she should have been really extraordinary. Smita Patil, whose untimely end came on December 14, 1986, rose to the peak of excellence in her chosen field of activity — the film. Her career as an actress in Marathi and Hindi films was short but she has left an indelible mark. Her debut was in a film that orchestrated a social theme and, later, she figured mostly in socially purposeful films. The great ease with which she played the role of a slum-dweller in the award-winning 'Chakra' was evidence of her versatility. Her close friends have spoken of her charming manners and genial nature. She succeeded to a large extent in what she wanted to be as an actress: to give her viewers an experience to remember, something to think about, to hope about and make them take a second look at life. She was lucky in her directors, the first being Shyam Benegal, the man with a true understanding of the social relevance of films.

Smita Patil, at 31, was too young to die. Her career held out great promise. She represented a new class of entertainers, who were educated and progressive in outlook. We have looked up to this class for setting up healthy traditions in the world of films. Smita Patil more than fulfilled our expectations. Despite her parentage, wisely, she showed no inclination to politics — an alien field in which super stars have not shone well.

Lawless Laws

Prof. D.C. Wadhwa of the Gokhale Institute of Pune deserves a warm handshake for the success of his prolonged efforts to get a Supreme Court verdict against the 'Rule by Ordinance'. He filed a petition in the Supreme Court on January 16, 1984 against the Ordiances promulgated by the Bihar Government which fought shy of getting them enacted into law in the legislature. These lawless laws made a mockery of parlimentary democracy and relieved the Executive of its accountability to the people represented by the legislature. The Supreme Court, in a landmark judgement on November 19, 1986, severely indicted the Bihar Government and held the promulgation of ordinances as 'a fraud on the Constitution'. We need more Wadhwas in our midst to keep the vigil on threats to the democratic system.

Regression in Human Values

"Our recent history has hardly been the march of enligtenment. It has been as much a story of precipitate regression in human values as of tardy progression on the economic front. The contrast between the culture of ancient India and that of modern India seems sufficient to disprove Darwin's theory of evolution upwards.

"The year 1986 has seen India slip into stridency. We specialise in elevating disagreements about minor matters into clashes of principles and tests of religiosity. The world's largest democracy has yet to learn the simple truth that communal chauvinism, linguistic fanaticism and parochial loyalty are the surest prescription for national disintegration. Many fanatics honestly believe that they are fighting for what they are pleased to regard as the cause of freedom, forgetting the other simple truth that one man's freedom-fighter is another man's terrorist.

"We are squandering the treasure of our national identity, like a compulsive gambler with a valuable legacy in his pocket. The whole nation pays the piper, while the extremists are calling the tune".

— **Shri. N. A. Palkhivala**

Rash Behari Bose (1886-1945)

In the Roll Call of Honour of Indian patriots, Rash Behari Bose occupies a high place. Wanted in what was known as the Delhi Conspiracy Case of 1912, Rash Behari was a 'marked' man, with the police spreading their net far and wide to get him. He eluded the police and escaped to Japan in 1915. Thanks to the sympathetic attitude of the Japanese Government and the people, Rash Behari carried on the fight for freedom even from a foreign country. He mobilised enough support to organise the Indian Independence League and the Indian National Army. When the time came for him to pass on his leadership, he found the right person for it — Subhas Chandra Bose (Born: January 23, 1897).

Rash Behari passed away on January 21, 1945 with the thirst for freedom unquenched. But he told his constant companion, Shri A.M. Nair, that he would be born again to carry on the fight for India's freedom.

Rash Behari was born in the Hooghly District of Bengal a little more than 100 years ago i.e. on May 25, 1886. It was as a junior official at the Forest Research Institute, Dehra Dun, that he joined the Indian revolutionaries. His was a life of adventure inspired by the love of the motherland. Shri A.M. Nair movingly recounts that life in the following article.

The pictures of Rash Behari Bose and Subhas Chandra Bose on our cover should remind us that India's freedom was not easily won. There were patriots like Rash Behari Bose who were willing to undergo any hardship for the sake of freedom. The message they have given us is that the unity and integrity of the country should be preserved at any cost.

Rash Behari Bose: patriot extraordinary

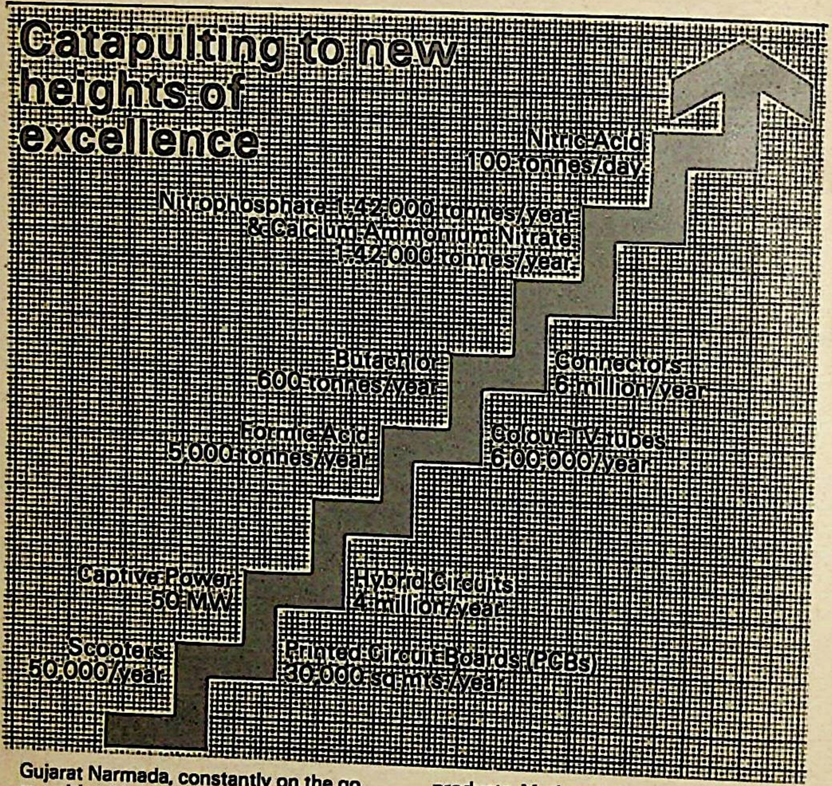
A.M. Nair (from Tokyo)

Shri A.M. Nair (better known as 'Nairsan') is the only surviving colleague of Rash Behari, one of the great revolutionary leaders of India. Rash Behari was the first President of the Indian Independence League in Bangkok. His mantle fell on Subhas Chandra Bose who became the head of the Indian Independence League and the Indian National Army.

That journey in early April 1928 from Kyoto (where I studied at the Imperial University) to Tokyo, was a pilgrimage for me. I had gone there to meet the great revolutionary Rash Behari Bose about whom I had heard a lot in my boyhood days in India.

It was with a bomb-attack on a Viceroy that Rash Behari became known in India and abroad. The date was December 23, and the year 1912. To mark the shifting of the capital from Calcutta to New Delhi a viceregal procession had been organised at Delhi. As soon as the Viceroy, Lord Hardinge, arrived at the Delhi Railway Station, he started for the new viceregal mansion, some 10 km away, at the head of a colourful and pompous procession, mounted on a caprisoned elephant. About 1.6 km from the railway station, while the large crowds were still cheering, a bomb burst behind the Viceroy's seat on the elephant, seriously injuring an army officer sitting behind him and inflicting multiple wounds on the Viceroy himself.

The daring attack baffled all investigators for several months until the police caught up with the secret organisation distributing revolutionary literature and began concentrating on those involved in it. Eventually, in what came to be known as the 'Delhi Conspiracy Case', eleven suspects were arrested and indicted for possession of explosives, murder


Catapulting to new heights of excellence
Nitric Acid 100 tonnes/day
Nitrophosphate 1,42,000 tonnes/year & Calcium Ammonium Nitrate 1,42,000 tonnes/year
Butachlor 600 tonnes/year
Connectors 6 million/year
Formic Acid 5,000 tonnes/year
Colour TV tubes 6,00,000/year
Captive Power 50 MW
Hybrid Circuits 4 million/year
Scooters 50,000/year
Printed Circuit Boards (PCBs) 30,000 sq.mts./year

Gujarat Narmada, constantly on the go, re-writing history, smashing records, elbowing its way up in the corporate world ... right from its inception. With its largest public issue, accelerating capacity utilization, productive use of pollutants, excellent financial results ...

Gujarat Narmada. The pioneer in the use of the latest technology. From its Ammonia-Urea plant to Methanol plant, it has world renowned expertise. An expertise that is constantly sharpened by the creative thinking of its youthful manpower. And a unique, vibrant innovation scheme constantly exploring new dimensions of productivity. Narmada Urea is the brand name of success. And a string of industrial products. Methanol, liquid ammonia, liquid nitrogen, liquid oxygen and elemental sulphur. And now, the Narmada Scooter.

Gujarat Narmada now broadens its ever expanding horizons further with ten new projects. To produce scooters, captive power, nitrophosphate and calcium ammonium nitrate, nitric acid, formic acid, butachlor, printed circuit boards, hybrid circuits, connectors and colour TV tubes.

Gujarat Narmada Valley
Fertilizers Company Ltd.
P O Narmadanagar 392 015,
Dist. Bharuch, Gujarat.

Shilpi 2 GN 15/86

etc. Basant Kumar Biswas and three others were executed on May 11, 1915. But Rash Behari Bose, who was on the primary list of those accused, was missing.

The government announced a prize of Rs. 5000/- to anyone who could provide clues leading to his capture, but the offer went abegging. Rash Behari had many disguises, and moved about openly for some time when the police were supposedly searching for him in secret hide-outs. He lived dangerously.

Among his rare qualities were a gift for languages, a great talent for quick grasp of any situation in its perspective and, above all, sheer courage and an inflexible resolve to see India free from colonial rule, whatever the cost. His associates usually called him 'Satish Chander' or merely 'Fat Babu'. Few even among them knew his real name.

Born on May 25, 1886, in Hoogly (West Bengal) Rash Behari Bose began his adult life as a clerk at the Forest Research Institute in Dehra Dun, but managed to devote most of his time to secret revolutionary political work. He enlisted a band of followers who were pledged to dislodge the British from India. There were a number of bomb attacks on Englishmen.

The police believed that Rash Behari Bose was responsible for unleashing the spirit of revolt but all their efforts to find him failed.

Rash Behari organised a massive general uprising to take place on February 21, 1915, but the plan failed. Several of his compatriots were arrested but he himself could not be located. When the police hunt became intensive, his friends felt that it was no longer safe for him to stay in India, and persuaded him to leave the country. He agreed reluctantly, but with the determination to continue the struggle from elsewhere. Poet Rabindranath Tagore was scheduled to visit Japan around the middle of 1915, and Rash Behari hit upon the brilliant idea of a perfect disguise as 'P.N. Tagore', supposedly the poet's secretary proceeding ahead to make preliminary arrangements connected with the visit. He had no difficulty in boarding the Japanese liner 'Shanuki Maru' which left Calcutta for Japan on May 12, 1915, right under the nose of the over-vigilant police. On his way to

Japan he halted at Shanghai and contacted certain German agents with whose help exported a consignment of firearms to Bengal for use by the terrorists there. The shipment did not reach its destination because the British Intelligence men got wind of it and managed to confiscate it before it reached Calcutta.

Arrival In Japan

Rash Behari arrived in Japan in June 1915, and before long, got in touch with two other revolutionaries to whom Japan had granted asylum; one was Lala Lajpat Rai from India (he later left for America) and the other, Dr. Sun Yat-sen of China. But British Intelligence in India and East Asia, particularly in Japan, had not been idle. Its network in Japan was a strong and efficient one, and before long it discovered that Rash Behari was in Japan, although it did not know his exact whereabouts in the country. The British embassy in Japan approached the Japanese government for locating him through a nation-wide man-hunt and extraditing him to India.

There were many in the higher echelons of the government and in the public life of Japan who were sympathetic to Bose. But the Anglo-Japanese Aliance of 1902 was still in force, and Britain was therefore able to bring strong pressure to bear on the Ministry of Foreign Affairs. An extradition order against Bose was actually issued, and a date fixed for his deportation to India via Shanghai. The intention of the British government was that once they could get him to Shanghai they could have him arrested there because in Shanghai they had certain extra-territorial rights. But before the extradition order could be executed, Rash Behari had the good fortune to be introduced by Dr. Sun Yat-sen, to Mitsuru Toyama who headed the extreme right-wing nationalist group in Japan.

Toyama was an enormously powerful man, with much influence down the line from the palace to the peasant. He was greatly impressed by Rash Behari's fervent patriotism and decided to arrange for his safe asylum in Japan. One day when Rash Behari was in Toyama's house, the Japanese police were reported to be waiting outside to get him when he came out.

Toyama knew this and arranged for Bose's exit from his house by the back door. No one else knew where Rash Behari had gone. What had happened was that under Toyama's advice, a most remarkable couple, Mr. Aizo Soma and his wife Kokoh, owners of the 'Nakamuraya' in Shinju-ku, had agreed to shelter Rash Behari secretly in their house. They took a big risk and the secret remained well guarded.

Meanwhile, Toyama advised the Japanese government that they should not oblige the British by trying to trace the Indian patriot who would be hanged if he were ever handed over to his hunters. It so happened that in the wake of the war in Europe, Anglo-Japanese relations came under strain. Therefore, although the Japanese government eventually came to know where Rash Behari was, they did not trouble him. They kept the British guessing and fooled them with empty promises to do everything possible to get hold of the man they wanted. In fact, as I heard later, the police official who had been 'ordered' to book him, used to be Rash Behari's frequent swimming partner on China beach. Mitsuru Toyama had ensured that Rash Behari would be free from harm.

Marriage

In the meanwhile an incident occurred in South China Sea where a British patrol party raided a Japanese ship and arrested its personnel, including several Indians. An upsurge of anger in Japan followed, and the Foreign Office in Tokyo cancelled the extradition order on Rash Behari in April 1916. But, although he was thus technically a free man, the danger to him had not passed, because the British secret agents were still operating all over Japan, and they might well attempt a kidnap. Therefore, Rash Behari continued to be on his guard, and kept changing house. He however remained secretly in touch with the Somas whose help he needed in various ways. The channel of such contact was Toshiko, the eldest daughter of Aizo and Kokoh Soma, a remarkable woman unafraid of the great risks to which she was exposing herself. Reflecting on the situation, it occurred to Mitsuru Toyama that if the two parties had no objection, it might be a good thing if the Somas could give Toshiko in marriage to Rash Behari Bose so that his life could be a little less unbearable. The parents left the decision to their daughter. Toshiko who thought the matter over for a month, decided that she would be happy to marry Rash Behari.

There were not many instances of Japanese girls being given away in wedlock to foreigners. And in the present case the foreigner was one who carried a big price on his head. But this marriage turned out to be a successful one. The great-hearted Toshiko showed admirable courage. They had two children, the elder was a son and the younger a daughter. The son, Masahide Bose, who had also an Indian name, Asoka, was unfortunately killed in action in Okinawa during the Second World War. The daughter, Tetsuko, now past sixty, is happily married to Mr. Higuchi, a successful engineer.

Toshiko Bose passed away in 1925, eight years after her marriage. She was then only 28 years old. Rash Behari, whose courage as a revolutionary was legendary, was heartbroken but kept up his spirits through hard work in a variety of ways, in the cause of Indian freedom. At the instance of Mitsuru Toyama, the Japanese government had granted him naturalised citizenship of their country in 1923, which enabled him to intensify his activities with the confidence of a free man. He engaged himself in a ceaseless schedule of meeting dignitaries and lobbying for India, lecturing, organising pro-India associations in Japan and all over South-East Asia. He mastered the Japanese language so well that he could not only lecture in it but translate English, Bengali and Hindi books into it with felicity. Among his Japanese translations is Sunderland's 'India in Bondage'. He was the originator of an organised movement in Japan to promote the struggle for the liberation of India.

During his lecture tour of Manchukuo in September 1934, I accompanied him. I was deeply impressed by his amazingly bold action. He openly criticised some of Japan's policies. A little before boarding his ship at Dairen for his return to Japan, he wrote out a telegram addressed to the War

Minister in Tokyo, General Araki, strongly condemning what he said was Japan's ill-treatment of the Chinese in Manchukuo. And he put down the name of the sender as 'Indojin Bose' (i.e. Bose, Indian) He gave the telegram to me for despatch. Somewhat taken aback, I asked him whether it was all right for him to say 'Indojin Bose' when he was a Japanese citizen. Pat came his firm answer: "My Japanese citizenship is for my survival. In all my thoughts and actions, I am Indian. I take the responsibility. You make sure you go to the telegraph office yourself to send the telegram as it is"

Indian Independence League

At the time of its entry into the war in the East, Japan had no clear-cut policy for the handling of matters concerning India-Japan relationship. Rash Behari Bose was very active in Japan; I was in Manchukuo. Both of us were doing anti-British work in our own ways. There were Indian freedom fighters in Thailand, Malaya, Burma, Hongkong, Shanghai, and other centres also. But what came eventually to be known as the 'Indian Independence League', which gave a formal shape to the Indian freedom struggle in all these areas in a coordinated way, came into existence under Rash Behari Bose after Japan's entry into World War II. This happened after several discussions with the Japanese high command in Tokyo by Rash Behari and myself.

In the first week of February 1942 it was announced over the radio and in the newspapers in Japan that the Indian Independence League had been established with its headquarters in Sanno Hotel. We set about chalking out ways and means to embark on an effective action programme.

Soon afterwards, the Japan Broadcasting Corporation opened a short-wave station for daily broadcasts by us to India. Rash Behari Bose used this facility to address practically each of the important Indian leaders in India to explain the nature and purpose of the League and to inform them that it was a united body of Indians in South-East Asia and the Far East, determined to support them to the maximum in their struggle for India's independence.

In one of his broadcasts,

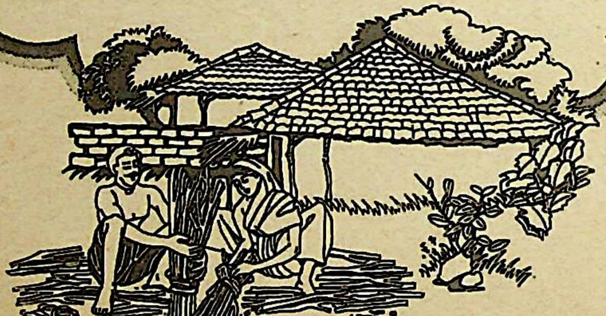
"What a difference HDFC has made to our lives!"

In Valod, a backward area of Gujarat, HDFC has helped small farmers build better homes.

The Valod Project started by Vedchhi Pradesh Seva Samiti and Ahmedabad Study Action Group is a unique integrated rural development programme. This also happens to be HDFC's first participation in rural housing in which it helped upgrade 350 houses in 8 villages.

In 1977, HDFC started out with a handful of staff and an office in Bombay. The mandate was clear: to develop the concept of housing finance as an integral part of the country's development; manage it on modern, professional lines; and most important of all, make housing finance easily available to people all over India.

Today, with several offices spread through the land, HDFC caters not only to individuals in over 400 towns and cities, but also to cooperatives and backward areas. Everyday, in different ways, HDFC is introducing housing finance to our people, wherever they may be.



HOUSING DEVELOPMENT FINANCE CORPORATION LIMITED

Regd. Office: Ramon House, 169 Backbay Reclamation, Bombay 400 020.
Tel. No. 220265, 220282, 220908, 231146, 231054 Gram: HOUSCORP. Telex: HDFC-6762
Branch Offices: Ahmedabad, Bangalore, Bombay (Parel).
Calcutta, Cochin, Hyderabad, Indore, Jaipur, Lucknow, Madras, New Delhi, Pune.

ADROIT 133/86

Rash Behari made an impassioned appeal for the preservation of India's unity. He voiced his distress at the news that Jinnah had been working for the creation of a separate state for Muslims. He pleaded over the radio that even if Jinnah wished to become the President of India we would all be with him, but he should refrain from any action leading to the dissection of our Motherland. 'Let us all struggle together and have a free India which would remain united for ever', he declared.

I felt highly honoured by the confidence which Rash Behari reposed in me as his Number Two colleague in the whole establishment of the League. In addition, I was to be the Chief Liaison Officer for dealing with all important matters between the Indian Independence League and the Japanese Government.

Soon after General Tojo had announced in the Diet (Japanese Parliament) the Japanese Government's approach to the Indian Freedom Movement, Rash Behari Bose and I felt that it was necessary to organise in Tokyo a conference of all the important regional leaders of the League to exchange views and chalk out a clear-cut action programme. The meeting was initially set for March 10, 1942, but owing to transportation difficulties, the date was changed to March 28.

Rash Behari Bose conducted the conference with great dignity and ability. It was decided to have further discussions in a plenary session of the League to be held in a more central place than Tokyo so that as wide a section of the Indian population in South-East Asia could be involved in the deliberations. Bangkok was chosen as the venue for such a meeting, which would take place within the next six months. The appointment of a Council of Action — with Rash Behari Bose as President, and N. Raghavan, K.P. Kesava Menon, S.C. Goho and Capt. Mohan Singh as members — was also approved provisionally, subject to confirmation by the Bangkok conference.

Historic Address

The Bangkok conference commenced on June 15 as scheduled. Rash Behari presided, and conducted the proceedings with his characteristic dignity. His presidential address was historic. There

Vaidyaratnam P. S. Varier's

ARYA VAIDYA SALA, KOTTAKKAL.

ADAPTED

SCIENCE OF SAGES TO MODERN AGES

Ayurvedic system is Centuries old
Propounded by sages of years old
A divine gift and was not known
Kottakkal made it well known

KOTTAKKAL ARYA VAIDYA SALA IS A HOUSE-HOLD NAME

Because :

(i) Its genuine Ayurvedic Medicines give relief to Millions suffering from chronic diseases.

(ii) Its Nursing Home is well equipped with Modern amenities and it undertakes *Panchakarma* treatments, *Vasti*, *Dhara*, *Pizhichal* etc. A house for homely treatments.

(iii) It runs a Research and Development Department for development of Ayurveda.

(iv) Its Herbal Garden maintains a large varieties of Ayurvedic Medicinal Plants.

(v) It promotes Ayurvedic Education.

Contact :—

ARYA VAIDYA SALA, KOTTAKKAL.

Phone : H. O. PMBX-16

Pin Code : 676 503

BRANCHES :

Kozhikode, Palghat, Tirur, Erode, Ernakulam, Trivandrum, Madras, Cannanore, Coimbatore, New Delhi-49.

were about 120 delegates in all, the largest number being from Malaya which accounted for nearly 50, including representatives of the Indian Army personnel who had surrendered to the Japanese. Rash Behari's presidentship of the Indian Independence League was confirmed, as was the membership proposed during the Tokyo Conference, for the Action Council. Burma had sent about 10 delegates, and the remaining numbers, in different proportions, covered Japan, Thailand, China, Munchukuo, the Philippines, Borneo, etc.

One of Rash Behari's big contributions in the formation of Indian Independence League and the INA was the inculcation among the members a sense of India's basic unity despite its diversities. Given equal opportunities, any Indian was as good in fighting or other qualities, as any other. There was no question of north, south, east or west. Rash Behari's exhortations on such lines had a most salutary effect on the morale of not only the personnel of the INA but on the Indian community in general in South-East Asia, particularly in Malaya where the majority of the Indian population consisted of persons from South India.

Meanwhile the headquarters of Indian Independence League was shifted from Bangkok to Singapore. The heavy burden of work and extreme tension caused a serious set back in Rash Behari's condition. His health was distinctly failing. He was suffering from diabetes and pulmonary tuberculosis. By the beginning of 1943 he was a very sick man.

Arrival of Subhas

Subhas Chandra Bose, who was then in Germany, was contacted and was asked to come to Singapore to take charge of the Independence League and INA. With the help of German and Japanese authorities Subhas arrived in Sumatra in a Japanese Submarine on May 1, 1943. On May 16 he was flown to Tokyo. After staying in Tokyo for sometime he reached Singapore on July 2, 1943 and was warmly welcomed by Indians there.

Two days after Subhas'

arrival in Singapore, Rash Behari arranged a representative function at the Cathay Hall where a very large gathering of Indians warmly cheered both the outgoing and the incoming leaders and showed their mixed emotions on the momentous occasion. Rash Behari was most gracious. He told the audience that he had brought them a 'very important and precious gift'. And pointing to Subhas he declared: 'This is what I have brought'.

The handing over of the reins to Subhas was one of the most magnificent actions on the part of Rash Behari. He was marvellous on the occasion. I was told that never was there another instance, of a great leader cheerfully, voluntarily, and with genuine happiness handing over the vast authority which he enjoyed. And Rash Behari had taken the trouble of going to Tokyo to escort his successor all the way to Singapore.

Before returning to Tokyo after entrusting the authority to Subhas, Rash Behari had given some valuable advice to his successor. Rash Behari cautioned Subhas that he must remember the story of Manchukuo and other Japanese-occupied territories. If any Japanese armed force entered India to fight the British, the Government in Tokyo was sure to consider that they had established a right to something in return for it. That was natural human psychology, but the point was that we did not want any foreign soldier or civilian to risk his life for the sake of Indian independence. India should be liberated solely by her own people. Whatever material help came could be availed of. The INA would never be able to fight effectively against the British; nor would the Japanese succeed if they launched a military action against the Allied forces in India. (Subhas did not accept Rash Behari's advice fully).

By November 1944, Rash Behari had become critically ill, and was bed-ridden. There was only a maidservant in his house, who was attending on him during day-time. I, therefore, split my time between the publicity department where I would work during the day, and Rash Behari's house where I spent the night. News of the developments since his départure from Singapore distressed him so much that, after some time, I tried to divert his mind from the war events. Medical attention was difficult to obtain, although my doctor friends, such of those who were available, did their best.

Rash Behari Bose passed away on January 21, 1945. I had continued to spend the nights at his house, and it was my painful duty to administer the last drop of water to him before the end came. **When he knew that death was knocking at his door, he told me that he would be born again to carry on the fight for India's freedom. His last look was at the framed tablet which he always had on the wall in front of him with the words: 'Vande Mataram'.**

A great life had ended. India lost one of her greatest sons and one of the foremost leaders of her struggle for independence. To me personally, his demise caused the deepest sorrow as he was my Guru, guide, friend and philosopher. The grief still lingers.

A little before Rash Behari's death, the Emperor of Japan had decorated him, with a high distinction: the Second Order of Merit of the Rising Sun. The medal was handed to him on behalf of the Emperor, by Lt. General Seizo Arisue of the Imperial Headquarters.

The Japanese people organised a solemn and dignified funeral, which was presided over by Koki Hirota, ex-Prime Minister, as Chairman of the Funeral Committee. A large number of Japanese dignitaries, and the entire Indian community were present. The last rites were performed at the Zozoji Temple in Shiba, Tokyo, and among the Japanese leaders who came to pay their last respects were General Tojo and several Cabinet Minister, past as well as those in office. The large premises of the Temple overflowed with mourners, many of whom had to remain standing outside for want of space within.

BIRLA JUTE & INDUSTRIES LIMITED

Regd. Office :

'Birla Building
9/1. R. N. Mukherjee Road.
Calcutta-700 001

Phone : **20-3476/79, 20-3495/97, 20-2316**

Gram : JUTWEAVER' Cal.

Telex : 21 - 7099 BJMC IN & 21 - 2568 BJIL IN

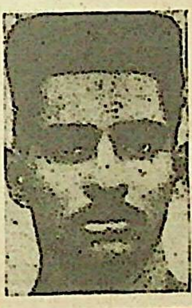
Manufacturers of Quality products, viz :

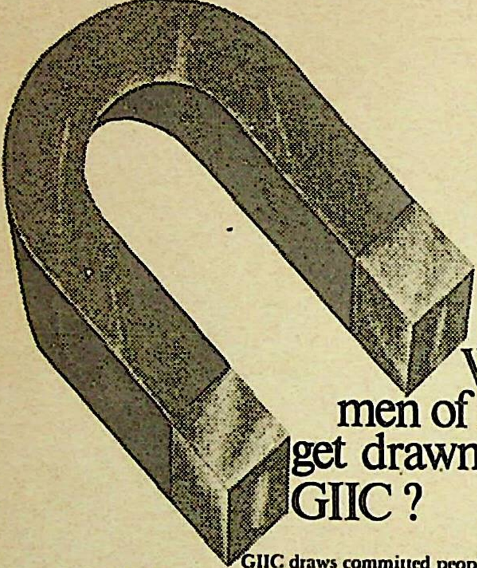
Hessian
Gunny Bags
Carpet Backing Cloth
'ELEPHANT' brand JUTE CARPETS
'SWASTIC' brand Synthetic blended yarn
'CAMEL' brand Calcium Carbide
'KHAJURAHO' & 'CHETAK'
brands Portland Cement etc. etc.

Freedom Through Revolution: A gallery of Indian Patriots

MASTER AMIR CHAND (1869-1915): A school-teacher, who took an active part in social reform and educational activities, such as widow remarriage, temperance and spread of education. Prominent worker in the Swadeshi Movement. Contact with the famous revolutionary leader, Lala Har Dayal, brought him into the revolutionary movement. Became leader of the Ghadr Party and worked in close collaboration with Rash Behari Bose and directed revolutionary activities in the whole of northern India. Arrested in February 1914 on the charge of conspiracy to kill Lord Hardinge, the Viceroy of India, and also accused of complicity in the Lahore Bomb Case. Known as the Delhi Conspiracy Case, it started with the throwing of a bomb on Lord Hardinge while he was passing on an elephant through Delhi's Chandni Chowk in a State procession marking the inauguration of Delhi as the capital of India. Sentenced to death on October 5, 1914, along with his three compatriots — Avadhh Bihari, Balmokand and Basant Kumar Biswas. Died on the gallows on May 8, 1915 in the Delhi Central Jail.

AVADH BIHARI (1889-1915): Took active part in nationalist activities against British rule. Member of the Revolutionary Party . Directed revolutionary activities in Uttar Pradesh and Punjab. Associate of Rash Behari Bose. Participated in the plot to throw a bomb on Lord Hardinge, the Viceroy of India. Arrested in February 1914 and charged with conspiracy to kill Lord Hardinge and also accused of complicity in the explosion of a bomb in the Lawrence Garden, Lahore, on May 17, 1913. Tried along with his three compatriots — Amir Chand, Balmokand and Basant Kumar Biswas. Sentenced to death. Died on the gallows in the Ambala Central Jail on May 11, 1915.





Why men of mettle get drawn to GIIC ?

GIIC draws committed people, who would stake all to give shape to their ideas ! Ideas to start an industry. Wherewithals and meaningful support are all they need.

In Gujarat, GIIC has been persuading and assisting entrepreneurs to set up their own industries. Over 2500 large and medium scale industries have been financed so far with a sanctioned investment of Rs. 250 crores, generating an investment of another Rs. 900 crores !

11 Projects costing Rs. 70 crores are on stream and 60 other projects are at various stages of implementation. Engineering, Petrochemical, Pharmaceutical, Leather Processing, Electronics, are some of the industries already set up. Acrylic, Cresols and Polybutenes industries were set up for the first time in India.

Many are joint sector projects with investment ranging from Rs. 25 crores to Rs. 50 crores and in technical collaboration with wellknown foreign companies. And these are bound to generate an investment of about Rs. 1000 crores, creating job opportunities for lakhs of people !

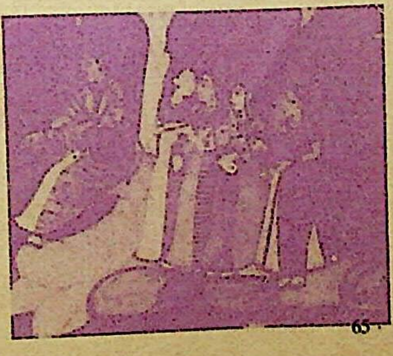
May be you have a viable project plan. Come, GIIC will support you to the hilt.

GIIC—basic to Gujarat's industrial development!

GIIC **GUJARAT INDUSTRIAL INVESTMENT**
CORPORATION LTD. Chunibhai Chambers,
Behind Deepalee Cinema, Ashram Road, Ahmedabad - 380 009.
Phone : 401303-4-5-6-7. Gram : GUJINVEST

CHANDRA SHEKHAR AZAD (1906-1931): Born at Bhaora, Dist. Jhabua, Madhya Pradesh. Student of the Banaras Sanskrit College and later of the Kashi Vidyapeeth. Took part in the Non-cooperation Movement (1921). Arrested at the age of 14 years, and punished with 15 cane strokes. In his court statement he described his own name as 'Azad', his father as 'Swadhin' and his address as 'the jail'. After release, hailed as a young hero. Joined the Indian Revolutionary Party in 1922. Member of the Hindustan Socialist Republican Army. Took part in several political dacoities, including the 'Kakori Mail Dacoity'. Declared an absconder and was hunted by the police. Carried a reward of Rs. 30,000 for his capture. Remained underground for several years. Attended the meeting of the Revolutionary Party on September 8, 1928, at Delhi. Appointed 'Commander of the Military Division' of the Hindustan Socialist Republican Association. To avenge the death of Lala Lajpat Rai, he organised with Sardar Bhagat Singh and Rajguru, the shooting of British Police Superintendent, J.A. Scott, at Lahore. Scott escaped and the Asst. Superintendent of Police, J.P. Saunders, was killed. Planned the bomb explosion in the Central Legislative Assembly on April 8, 1929. Successfully evaded arrest by the police for about two years. Betrayed by a companion and surrounded by the police in the Alfred Park at Allahabad on February 27, 1931. Fought alone against the big police party with revolvers in both hands, killed several policemen and wounded the British Police Superintendent, Nott-Bower and Indian police officer, Bisheshwar Singh. Died fighting the police on February 27, 1931, after his arm and leg had been riddled with bullets.

BALMOKAND (1889-1915): Born at Khariala, Dist. Jhelum, Punjab (now in West Pakistan). Took part in nationalist activities against British rule. Member of the Revolutionary Party. Prepared and distributed literature calling for a revolt against the British. Trained in the use of arms and throwing of bombs. Arrested in February 1914 on the charge of conspiring to kill Lord Hardinge, the Viceroy of India, by throwing a bomb while the Viceroy was passing in a State procession through Chandni Chowk, Delhi, on December 23, 1921, to mark the inauguration of



Delhi as the capital of India. Also accused of conspiracy in a bomb explosion in the Lawrence Garden, Lahore, on May 17, 1913. Sentenced to death on October 5, 1914. Died on the gallows in the Ambala Central Jail on May 11, 1915.

BENOY KRISHNA BASU (1908-1930): A medical student, Basu took active part in the nationalist movement. Member of the Revolutionary Party. Shot dead Lowman, I.G. of Police, and Hodson, Superintendent of Police, in the Armanitola Medical School at Dacca on August 29, 1930. Escaped arrest and was declared an absconder with a reward for his arrest. Took a leading part in the killing of Simpson, Inspector General Prisons in the Writers Building, Calcutta, on December 8, 1930. Caught in the firing by his comrades and seriously wounded. Arrested the same day and tortured by the police. Died in the Calcutta Medical College Hospital on December 13, 1930.

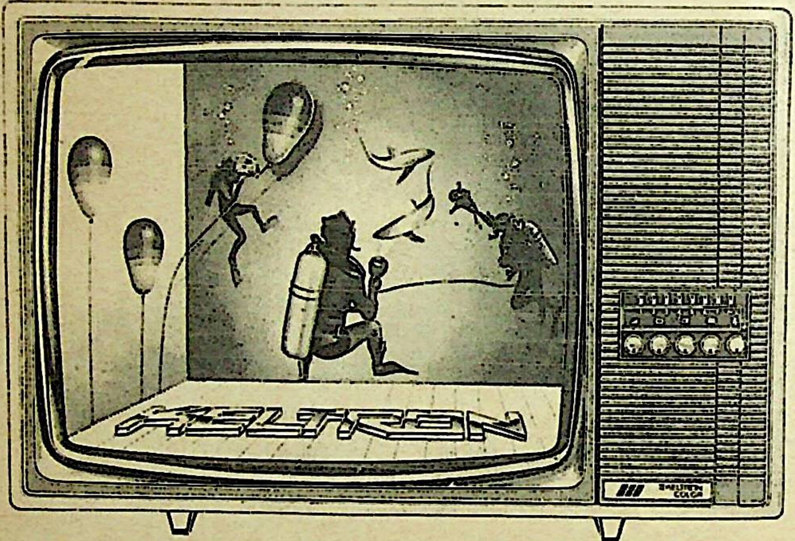
SATYENDRANATH BASU, Resident of Midnapur, West Bengal: Teacher in a Government school. Took active part in nationalist movement. Member of the Revolutionary Party and one of the founders of Ananda Math, a revolutionary secret society, at Midnapur. Organised the agitation against the partition of Bengal and actively worked for the Swadeshi Movement. Dismissed from Government service in April 1906. Arrested on June 28, 1908, on the charge of involvement in the Muzaffarpur Bomb Case and in the Alipur Bomb Case. Sentenced to R.I. Participated in the killing of the approver, Narendra Gossain, in the Alipur Jail. Sentenced to death. Died on the gallows in the Alipur Central Jail on November 21, 1908.

BHAGAT SINGH (1909-1931): Born at Barga, Dist. Lyllapur (now in West Pakistan) Student of the National College, Lahore. Joined the revolutionary movement in 1924 when only sixteen years of age. Refused to marry and dedicated his life to the liberation of India. Founded the Hindustan Socialist Republican Army, along with other revolutionary leaders. Organised revolutionary activities in Punjab, Delhi and U.P. Planned agitation against the Simon Commission and its recommendations. Attempted to rescue his revolutionary comrades, Shri. Jogesh Chatterji and Shri. S.N. Sanyal, from the Kanpur jail, where they were detained in connection with the Kakori Mail Dacoity Case. Drew up the plan to shoot J.A. Scott, Senior Superintendent of Police at Lahore, who had ordered the assault on Lala Lajpat Rai during the demonstration against the Simon Commission at Lahore in November 1928. Shot and killed J.P. Saunders, Assistant Superintendent of Police on December 17, 1928. Exploded a bomb in the Central Legislative Assembly at Delhi on April 8, 1929 and scattered leaflets. Arrested and sentenced to transportation for life. A special tribunal later enchanced the sentence to one of death by hanging. His two comrades Sukhdev and Shivram Rajguru, were also sentenced to death. Died fearlessly on the gallows in the Lahore Central Jail on March 23, 1931. Sukhdev and Shivraj Rajguru were also executed along with him.

RAM CHANDRA BHARADWAJ (1886-1915): Born at Yar Huseen, Dist. Peshwar, North West Frontier Province (now in West Pakistan). Matriculate, journalist and author. Member of the Ghadr Party, Editor of the 'Aftab' and the 'Akash' (Delhi) and of the 'Bharat Mata' (Lahore). Went to the United States of America in 1911 and worked for the Ghadr Movement as Editor of the 'Ghadr' Journal and as a leader of the party after Lala Hardayal's demise. Assassinated on April 23, 1918, inside a court room in San Francisco. It is believed that British secret agents got him murdered.

BASANT KUMAR BISWAS born at Paragachha, Dist. Nadia, West Bengal; son of Shri Motila Biswas. Employed in a dispensary at Lahore: Took active part in nationalist activities. Member of the Revolutionary Party and follower of Rash Behari Bose. Participated in the plot to throw a bomb on Lord Hardinge, the Viceroy of India. Known as the Delhi Conspiracy, it was carried out by him on Decem-

When the Indian Navy wanted high-tech electronics
for their training aids they chose Keltron. That's right, Keltron!
The people who make your television set.
That's not high fashion. No high flying claims. That just hard facts.



Most people get taken in when buying a television set. Taken in by high-flying technical jargon. Or they get their heads turned by a good looking cabinet and dazzling full-colour life style. But a TV set has nothing to do with frills. Or with claims. It's only as good as its heart. And the heart of a television set is high technology..

Keltron makes no claims. It quotes its history. A history of high-tech electronics in national area. Space Research. Automatic Energy. Doordarshan, the Asian Games, the Defence Services. That same high-tech goes into our television sets. Proof? The Electronic Components Association names Keltron the best television set made in India. And Keltron TV's failure rate is 0.05% ... the lowest in the country.

So when you're out looking for a colour TV set, don't get taken in by jargon. And don't let good looks turn your head. Don't settle for a manufacturer's claims. Ask for the record.

KELTRON TV

Hard core, High-tech. No frills, no fuss.

Keltron State Electronics Development Corporation Limited, Consumer Electronics Division, Sasthamangalam, Trivandrum 695 010 Phone [illegible]
BRANCHES • Bombay Phone [illegible] • Bhopal Phone [illegible] • Madras Phone [illegible] • Madurai Phone [illegible] • Calcutta Phone [illegible] • Gauhati Phone [illegible] • Delhi Phone [illegible] • Hyderabad Phone [illegible] • Vizag • Bangalore Phone [illegible] • Ahmedabad Phone [illegible] • Trivandrum Phone [illegible] • Cochin Phone [illegible] • Also sales-service facilities available in all major towns.

HTC/KUM/KT-IN-3-85.

ber 23, 1912, when Lord Hardinge was passing through Candni Chowk, Delhi, in a State Procession marking the inauguration of Delhi as the capital of India. Arrested in February 1914 and charged with conspiracy to kill Lord Hardinge. Also accused of throwing a bomb in the Lawrence Garden, Lahore on May 17, 1913, in which Ram Padarath, a peon, was killed. Tried along with his three compatriots — Amir Chand, Balmokand and Avadh Bihari. Sentenced to death. Died on the gallows in the Ambala Central Jail on May 11, 1915.

KHUDIRAM BOSE (1889-1908): Born at Midnapur, West Bengal. Student of ninth standard; Gave up studies to join the Swadeshi Movement. Became member of the Revolutionary Party. Distributed a pamphlet entitled 'Bande Mataram'. Worked actively in the protest movement against the partition of Bengal in 1905. Arrested on February 28, 1906, but escaped after assaulting the policemen. Arrested again in April and finally released on May 16, 1906. Took part in the looting of mail-bags at Hatgachha in 1907. Participated in the bomb attack on the Bengal Governor's special train near the Narayangarh railway station on December 6, 1907, and was involved in the attempted killing two Englishmen — Watson and Bamfylde Fuller — in 1908. Organised a plot in collaboration with Prafulla Chaki, to kill Kingsford, Sessions Judge, at Muzaffarpur, Bihar, for avenging the harsh sentence passed by him against nationalist patriots at Calcutta. Threw bomb, on April 30, 1908, at Kingsford's carriage which happened to be carrying a European lady Mrs. Kennedy and her daughter. Both of them were killed by mistake. Arrested at Waini railway station and tried for murder. Sentenced to death. Died on the gallows in the Muzaffarpur Jail on August 11, 1908.

(To be continued)

Hundred Years of Paper Industry...

The Indian paper industry is hundred years old. Yet the major growth has been in the post-independence era only.

For 'SPB' the centenary year has much significance. Their skill and expertise, gained in establishing and running the largest paper mill of Tamil Nadu over the last two decades, has won international recognition now. Appointed as Project Consultants for the prestigeous 90 000 tonnes per annum bagasse based newsprint/fine paper project, being promoted by the State Government-by itself a matter to be proud of-SPB has helped the project to secure World Bank Loan of US $ 100 million.

Seshasayee Paper & Boards Limited

ERODE - 638 007 INDIA

Towards Advaita—A Pilgrimage in the Philippines-5

— **Mina Swaminathan**

The community

The communities also vary from closely-knit, organized, permanently resident groups, to informal associations. The community hut and altar at Batang Kiling are maintained by the local Women's Association, with the help of contributions from the faithful. The daily offerings, candles, and the maintenance of the hut are taken care of in this way. Visitors may live in the hut, which merely provides sleeping and cooking places. Everyone brings his own utensils and supplies, collects his own water and firewood, does his own cooking, cleaning and washing up. At the time of our visit, only two or three persons had been living there for a long period. These are people with personal, psychological or health problems or family difficulties, who have come in search of solace and guidance from Nanay. J himself first came to the community seeking refuge and healing after a particularly harrowing period in his life.

During Holy Week, or other feast-days, on the other hand, several hundreds of people may camp there for one or two days. During weekends, or at set times like the first or last Friday of the month, the core group of the faithful, about twenty persons, meets there regularly. This very loosely-structured and flexible community can thus take care of needs at several levels, more or less intense, according to the strength of the need and the extent of faith of each individual. Demands are also flexible — vows to perform certain tasks or rituals are taken individually. Nanay is both healer and teacher, but acts by counsel, which she in turn receives in trance, and no moral pressures are exerted. Such a community comes close to the

THRIVENI ACADEMY

त्रिवेणी

सा विद्या या विमुक्तये

(An ideal School System that is also an ideal home for your child)

- **First of its kind in India.**
- A most modern, secular, value based educational complex, based on the moral, ethical, cultural and philosophical traditions of India.
- A fully residential school in an extensive 300 acre campus for 5000 children and staff.
- Co-educational with special facilities for recreational and cultural activities for girls.
- Medium of instruction is English with provisions for study of Sanskrit, and all major Indian Languages.
- Extensive rural setting close to a Metropolitan Centre.
- Full scope for the total personality development of children through a variety of sporting artistic and creative extramural activities.

STANDARDS I TO XII COMMENCE IN JUNE 1987
(CENTRAL BOARD OF SECONDARY EDUCATION)

REGISTRATION FOR
ADMISSION COMMENCED
ON VIJAYADASAMI DAY
(CLASSES I TO XII)

ASK FOR PROSPECTUS AND
APPLICATION FORM
Rs. 75/- PER INDIAN
US $ 10 NRI CHILD

SDGL

Founded and Managed by
SANATHANA DHARMA GURUKULAM LIMITED
5, South Mada Street, Mylapore, Madras-600 004.
(A MADRAS MOTOR FINANCE GROUP)

SIPS

Hindu concept of human beings as existing on a vast evolutionary ladder, each at his own level, and each requiring appropriate spiritual sustenance.

The setting

Loose bonds are not however weak or transient. The pilgrim camp on the evening of Maundy Thursday is an unforgettable sight. The whole hillside is swarming with people in little groups, and every available inch of space is occupied. Every two or three yards, a family is encamped with their possessions, cooking fires lit, plastic sheets spread against the damp for sleeping. In our tiny bamboo-and-thatch shelter, the sleeping space is amicably shared by eight of us, packed close. In the evening, lamps twinkle, and the sound of chanting is continual. Sanitary facilities are almost non-existent, but because of the thick vegetation, the needs of so many can be met without polluting the environment unduly. After dark, wandering flashlights are seen, as people look for places to relieve themselves discreetly.

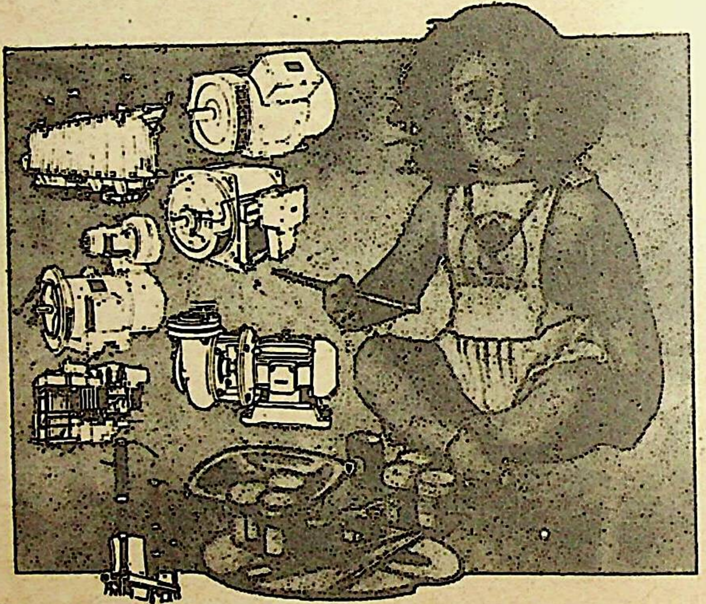
In the camp, crowded cheek by jowl, all is good humour, smiles and cheerfulness. There are no raised voices, no quarrels or altercations. All night long the singing continues, batches relieving each other by spontaneous arrangement.

An atmosphere of harmony and devotion prevails, as the unspoken disciplines of a common cultural framework hold people together. It could easily be taken for a pilgrim centre in India, say Hardwar at the time of the Kumbh, but for the difference in clothes, and the all-pervading smells of cooking fish and pork. Interestingly, commercialism in the form of aggressive sale of souvenirs, amulets, holy objects and pictures is marked by its absence. There is no loud touting of goods; the atmosphere is one of sober and decorous celebration.

The open-air camp (possible in a country like the Philippines only during the dry months of March-April) emphasises once more the communion with Nature and the fact that it is the forces of nature which are being worshipped. The sacred mountain draws all these people together at least once a year, though many come more often. The sky, the trees, the clouds, the wind, the greenery, the rocks and streams — all point to the magical mountain symbol of wholeness, oneness, non-duality — which holds a spell-bound humanity in thrall.

(Courtesy: India Cultures)

Like a child's mind, our creative urge knows no inhibitions, no limits.



With birth comes growth.
With growth comes experience.
With experience comes the urge to excel.

At NGEF, two decades of experience have led to an enormous capability in the field of Electrical Engineering. Our achievements, having grown over the years, are on par with our capabilities. Our track record says it all: a comprehensive electrical expertise shows that like a childs mind, sky is the limit for the creative urge.

NGEF LTD
IN COLLABORATION WITH
AEG-TELEFUNKEN
of West Germany

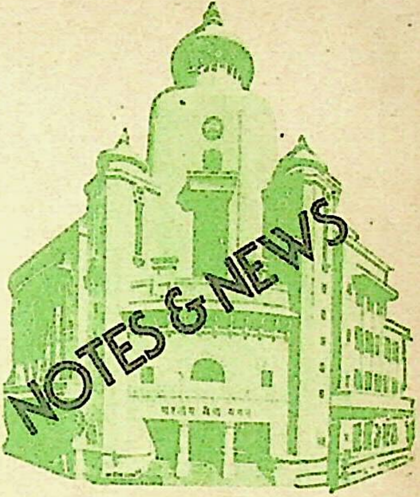
Factory, Head Office, Projects & Export Division :
Post Bag No. 3876
Byappanahalli,
Bangalore – 560 038

NGEF Ltd., Growth is our way of life.

PPP

"Donate Blood : Save Life : It is Harmless"

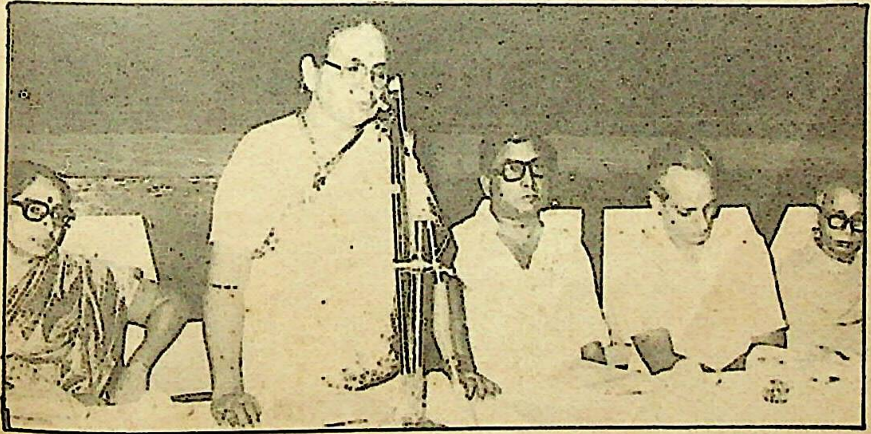
Shri Vasudevan Pillai receiving a memento from Smt. Rajani Vishwanathan



COCHIN KENDRA FELICITATIONS TO SRI R. VASUDEVAN PILLAI "SHASHTYABDA PURTI"

Shri Vasudevan Pillai, who more than anybody else, was instrumental in the formation and phenomenal growth of the Cochin Kendra of Bharatiya Vidya Bhavan was felicitated on November 9, 1986 on the occasion of his "Shashtyabda Purti."

A solemn function held at the Bhavan, was presided over by Swami Ganananda, Head of the Ramakrishna Mission, Kalady. Justice (Kum)



Justice Janaki Amma felicitating Shri Vasudevan Pillai on the occasion of his "Shashtyabda Purti", (R to L) Swami Ganananda, Dr. P. Sreekumar, Shri Vasudevan Pillai.

With Best Compliments

from

DCM Limited

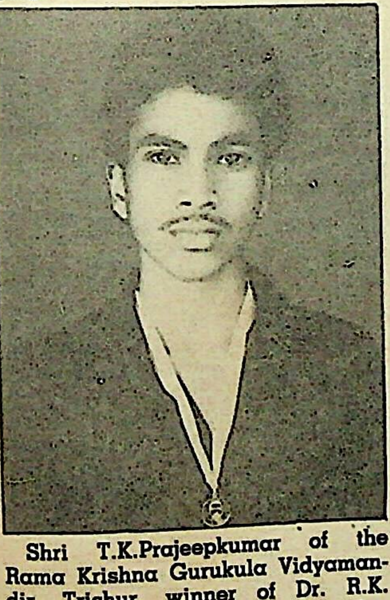
KANCHENJUNGA BUILDING
18, BARAKHAMBA ROAD
NEW DELHI–110 001

Janaki Amma, the Vice-Chairman of Cochin Kendra, spoke of Shri Pillai's Yeoman services of in the field of education and culture in Ernakulam. A host of others also offered felicitations.

Smt. Rajani Viswanathan, wife of Justice Shri T.L. Viswanathan Iyer — another stalwart of the Bhavan — presented Shri Pillai with a memento.

Shri Pillai, in his reply, traced his association with the Bhavan and expressed happiness at the way the Cochin Kendra had been expanding and serving the community.

Dr. P. Sreekumar, Hon. Secretary of the Kendra, welcomed the gathering and Shri A.K. Seshadri, member proposed a vote of thanks.



Shri T.K.Prajeepkumar of the Rama Krishna Gurukula Vidyamandir, Trichur, winner of Dr. R.K. Narayanan and Smt. P. Kausalya Narayanan Memorial prize for outstanding character for the year 1986

The prize is a pure gold medal instituted under an endowment in the Belur Math for award by turns, in successive years in the Rama Krishna Gurukula Vidya Mandir, Trichur, Ramakrishna Vidyashala, Mysore and the Rama Krishna Mission Old Students Home, Madras.

The prize was awarded on 24th October, 1986 by the Honourable Shri K. Ramachandran, Governor of Kerala.

Madras Kendra

A Nadaswaram performance by Shri M.K.S. Palaniswamy & Party and a Flute recital by Shri N.S. Das Selvaraj & Party were organised in collaboration with Tamil Nadu Iyal Isai Nataka Manram, Madras, on October 3.

A Devotional Music and Bhajans programme by Smt. Sonali Jalota & Party was organised on October 14. A large gathering attended the function.

Shri. S.V. Narasimhan introducing the artistes at the Devotional Music programme of Smt. Sonali Jalota and party.

Dreams come true with Diamond Cement

Diamond Cement, a product of Mysore Cements Limited scores due to its

- Extra Strength
- Durability
- Less curing time
- Packed with confidence

Choice of leading architects and contractors. Bringing strength and experience to your plans.

MYSORE CEMENTS LTD.

Regd. Office:
'Industry House', 45 Race Course Road, Bangalore-560 001. Phone: 24107, 24108

Works:
Adityapatna, Ammasandra-572 211. Dist. Tumkur, Phone: Tumkur 8551 & 8692

SHRI R.T. PARTHASARATHY ENDOWMENT FUND

AN APPEAL

For over three decades the late R.T. Parthasarathy, a dedicated social worker, made sustained efforts to improve Salem.

R.T.P. had an important role in the setting up of the Salem Steel Plant, the TV Relay Station at Yercaud, and in getting the Kovai Express, Yercaud Express and Cheran Express for the benefit of the public of Salem. A good cricketer himself, he was instrumental in building up a turf cricket in the Mahatma Gandhi stadium. His main contribution was the establishment of Dr. V. Vijayaraghavachariar Memorial Library with its sound-proof auditorium, which has been functioning for the last 35 years as a notable centre of culture and knowledge. He was also an effective member of the Rajya Sabha.

To commemorate his voluntary services, the Governing Body of Dr. C. Vijayaraghavachariar Memorial Library of which Dr. J. Balakrishnan is the president has resolved to create a permanent Endowment Fund in his name and the interest therefrom to be utilised for such purposes as the promotion of sports, oratorical ability in the younger generation helping the poor in education, and for providing various social and community services.

Donations by way of cheques/D.D may be sent to the secretary/president, Dr. C. Vijayaraghavachariar Memorial Library, Cherry Road, Salem 636 007.

The Sathabhishekam and Kanakabhishekam of Shri B. Srinivasa Rao, who had served the Bhavan in Delhi and Bombay in different capacities including as the Associate Editor of "Bhavan's Journal", was celebrated at his residence in Bombay on November 6, 1986. The picture shows Shri S. Ramakrishnan, Executive Secretary of the Bhavan, presenting to Shri and Smt. Rao, a set of Swami Ranganathanandaji's 'Eternal Values for a Changing Society.'

THE INDIAN SMELTING & REFINING COMPANY LTD.

(Non-Ferrous Division)

Regd Office & Factory
Lal Bahadur Shastri Marg,
Bhandup, Bombay - 400 078

Cable : 'ISARC' Bombay
'LUCKY' Bhandup
Phone : 58-4381
Telex : 11 71384 ISRC IN

I. SEMIS ROLLING DIVISION:

- Phosphor Bronze Sheets & Strips
- Leaded Brass Sheets & Strips
- Nickel Silver Sheets & Strips
- Copper/Brass Plates, Sheets, Strips & Coils

II. ALLOYS & CASTING DIVISION:

- Chromium Copper Castings
- Antifriction Bearing Metals
- Gunmetals & Bronzes
- Brazing Solders & Tin Solders
- Fine Zinc Die Casting Alloys
- Brass & Bronze Rods—Solid & Cored
- Finished Castings—Rough & Machined

Supplied as per I.S.S., B.S.S., A.S.T.M. Specifications and Party's specific requirements.

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Munshi Sadan, Bombay-400 007 at Associated Advertisers & Printers, Bombay-400 034. Mg. Ed. J. H. Dave; Associate Editors: K. Subbarayan and V. Sivaramakrishnan, Artist: Sharad B. Navarange.

Guruvayur temple is one of the most renowned temples in India. It is 29 Kilometres from the nearest railway station Trichur (Southern Railway). The presiding deity is Sri Krishna, the Divine cowherd of Brindavan and Lord of the Bhagavad Gita. The deity known as Guruvayurappan is worshipped by a wide, ever – increasing circle of devotees. The bounties He bestows are countless. Guruvayurappan fulfils our temporal and spiritual desires.

POOJA TIMINGS :
3 A.M. to 12-30 P.M.
4-30 P.M. to 9-30P.M.

SRI KRISHNA TEMPLE, GURUVAYUR

Offerings :

Udayasthamana Pooja consists of 21 special poojas and costs more than Rs. 9000/- The other important offerings are **Laksha Deepam** Rs. 3000/-, **Ahassu** Rs. 1500/-, **Namaskaram** Rs. 1200/-, **Athazham** Rs. 1000/- and **Feeding of Elephants** Rs. 1250/-.

Some of the common offerings are :

Thulabharam : Devotees pray for favours from the Lord and in return vow to gift to the temple articles such as sugar, fruits, milk, butter etc. equal to their body weight.

Annaprasanam : The child is fed for the first time with the rice offered to the Lord.

Marriage : The couple exchange garlands and rings from the Kalyanamandapam in front of the temple for a happy married life.

Krishnanattam : The story of Lord Sri Krishna in Sanskrit depicted in a series of eight separate dance dramas.

Accommodation for Pilgrims : Devaswom 'Panchajanyam' Rest House having 105 rooms. Rate Double Room Rs. 30/-, Family suite Rs. 60/- Devaswom Satram having 114 rooms. Rate : Single room Rs. 10/-, Double room Rs. 20/-, Rooms having 3 beds Rs. 25/-, 4 beds Rs. 30/-, 5 beds Rs. 40/-.

Free Satram : Service charge Re. 1/-. Cloak Rooms-cum-comfort station Re. 0.50. Prasada Oottu (Free food to 150 pilgrims) is given by Devaswom daily. In addition, poor feeding is also done daily.

Important Festivals :

Ashtami Rohini : Birth day of Sri Krishna (August—September.)

Guruvayur Ekadasi (December) : The Ekadasi celebrations begin 30 days in advance. Chembai Music Festival is conducted during the last four days of the Festival.

Annual Utsavam (February & March) : The most remakable features of the 10-day festival are Anayottam (Elephant race) on the inaugural day, the grand Utsavaballi on the eighth, the Pallivetta on the ninth and the Arattu on the final day.

Elephant Camp at Punnathurkotta : The Devaswom is maintaining 36 elephants of its own. The elephants are stationed at Punnathurkotta, 4 km. from Guruvayur. Pilgrims are permitted to visit the place and see the elephants.

General : The administration, control and management of the temple are vested in the Guruvayur Devaswom Managing Committee constituted under the Guruvayur Devaswom Act, 1978.

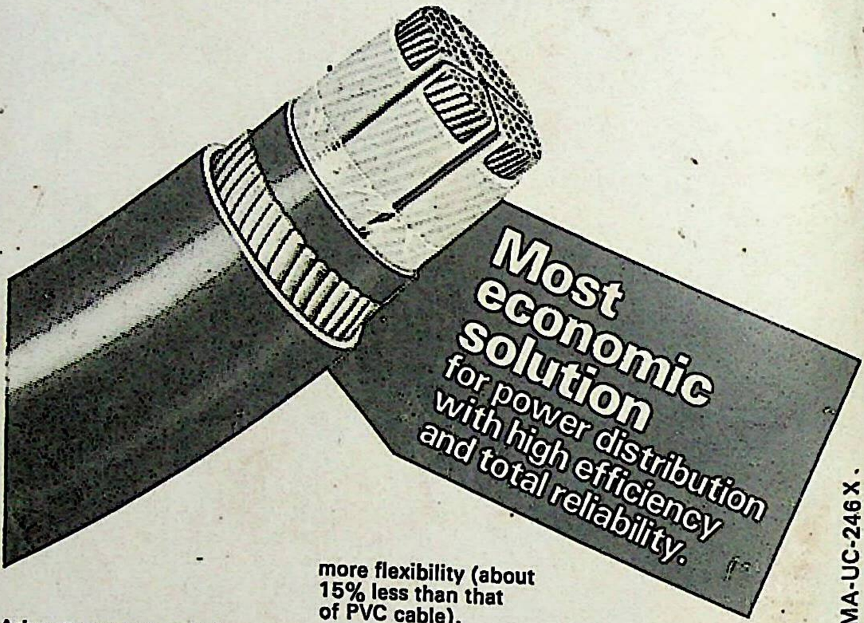
Administrator,
Guruvayur Devaswom, Guruvayur (Kerala)

Regd. No. BYW

3

UNISTAR®

LT-PEX Cables



Advantages are as below compared to conventional Thermoplastic (i.e. PVC) power cables:-

- Higher power rating.
- Higher emergency overload rating.
- Higher insulation resistance (1000 times more than that of PVC).
- Higher resistance to moisture (100 times more than that of PVC).
- Lower installation cost because of light weight, smaller dimension and more flexibility (about 15% less than that of PVC cable).
- Longer designed life.

In short these cables combine the advantages of PILC and PVC power cable eliminating their demerits and total installed cost is much lower compared to that of PILC or PVC power cable.

Manufactured to meet the requirements of IS: 7098 (Part-I) and IEC: 502.

Ideal for general transmission and distribution of Power and also for specialised application in industrial wiring.

For more information write to:

Universal Cables Ltd.
P.O. Birla Vikas,
Satna 485 005-(M.P.)
• Bombay • Bangalore
• Calcutta • Madras
• New Delhi

AMA-UC-246X